

THE
Second part of the Book
of Christian Exercises apper-
taining to Reso-
lution.

OR
Christian Directorie, giuing
all men unto theyr sal-
uation.

Written by the former Au-
thor R. P.

Psal. 27. ver. 4.

One thing haue I requested of the
Lorde, and that I will demande still
which is, to dwell in his houle all the
dayes of my life; to the ende I may
know and doe his will.

AT LONDON,
Printed by I. Roberts, for
Simon VVaterson, dwelling
in Paules Church-yard, at the
signe of the Crownne.



To the Christian Reader health.

C Viteous Reader, not many
yeres since a booke was pub-
lished, *Of Christian exercise,*
appertaining to Resolution:
written by a Jesuite beyonde the
Seas, yet an Englishman, named M.
Robert Parsons, which booke M.
Edm. Bunny, hauing diligently peru-
sed, committed to the publique view
of all indifferent iudgements, as glad
that so good matter proceeded from
such infected people, and that good
might rise thereby to the benefit of
others. Since the manifestation of
that booke, the first Author thereof
named M. Parsons, hath enlarged
the same book, with a second part &
new Additions, wherin he hath con-
cluded and finished his whole intent
of the Resolution, & that vpon spe-
ciall causes, as himselfe sets downe
in the praeface in this manner.

Reeing admonished by the wri-
tings of diuers, that since the publi-
shing of my first booke, it hath been
misliked in two principall poynts.
First, that I speake so much of good
works & so little of Fayth. Second-
lie, that I talked so largely of Gods

To the Reader.

justice, & briefely of his mercy. Beside, conceiuing by the information of many, that diuers persons hauing a desire in themselues to read the former booke, but yet beeing weak & fearfull to be touched so neere in conscience, as they imagined that booke did, durst never intermedle therwith, being informed there was nothing in the same wherwith to entertain them selues, but only such vehement matter of perswasion, as woulde greatlie trouble & affliet them. For remedie of which inconueniencie, I haue framed this second part of that work, & therein inserted diuers Chapters, and discourses of matters more plausible, and of themselues more indifferent, wherewith the Reader may solace his minde, at such times as he findeth the same not willing to feele the spur of more earnest motion to perfection.

Heerevpon grew the occasion of his framing his second booke, which being perused by sundry learned men who haue thought it as worthy to be scene as the first, is now (gentle Reader) presented to thy view: reade it indifferently, and iudge thereof, as thou findest occasion.

Of

OF THE MANIFOLDE perrils that ensue to the world by Inconsideration.

*And how necessary it is for every man
to enter into cogitation of his
owne estate.*

Chap. I.

THE Prophets and Saints of God, who from time to time have been sent by his merciful providence to aduertise ceeding of and warne sinners of theyr perillous estate and condition for sinne, haue Prophets, not onely fore-tolde them of theyr wickednes, & imminent dangers for the same, but also haue reuealed the causes thereof, whereby they might the easier prouide remedie for the inconueniences to come.

Such is the charitable proceedings of our most mercifull Lord with the chyldren of men. And among other causes, none is more generall, or oftener alledged, then the lack of consideration; by which, as by a common snare, and deceite of our aduersarie,

The danger
of Inconsi-
deration.

Of inconsideration.

most men fal into sin, and are holden also perpetually in the same, to theyr final destruction and eternall perdition. So Esay the Prophet speaking of the carelesse Nobilitie & Gentrie of Iurie, that gaue themselves to banqueting and disport, without consideracion of their dutis towards God, repeateth often the threat of ywoe against them, and then putteth downe the cause in these words, *The Lute, &*

Fsay, 5,
The sensuall
life of the
Jewish gen-
trie.
*Harpe, and Timbrell, and Shalme, and
good wine, abideth in your banquets,
but the workes of God you respect not,
nor haue consideration of his dooings.*

And then ensueth, *I therefore hath
hell enlarged her soule, and opened his
mouth without all measure or limitati-
on, and the stoute, and high, and glori-
ous of this people shall descend into it.*

Heere are two causes (as you see) and two effects linked together, of these Jewes damnation, the one depending of the other. For as good cheere and sensualitie, brought these men to inconsideration of G O D S works and proceedings towards sinners : So inconsideration brought them to the mouth and pits brimme of hell. I say, that inconsideration of

Of inconsideration.

of Gods workes towarde sinners,
brought much to this perill, for that
it followeth in the very same place ;
*And the Lord of hosts shall be exalted
in judgement, & our holy God shall be
sanctified in iustice,* as if he had said,
that albeit you wil not consider now
Gods judgement and iustice amidst
the heat & pleasure of your feasting,
yet shall he, by exercising the same
vpon you hecreafter, be knowne, ex-
alted, and sanctified throughout the
worlde. The like discourse maketh
God himselfe by the same Prophet,
to the daughter of Babilon, and by
her to every sinfull and sensual soule, *Exo.
23.10.*

figured by ~~.....~~ Come downe
(laith hee) and sitte in the dust thou
daughter of Babilon, thou hast sayd,
I shall be a Lady for euer, & hast not
put vpon thy heart the thinges that
thou shouldest, nor hast thou had
membrance of thy lait end, &c.

Now therfore harken thou delicate
(daughter) which dwellest so confi-
dently, there shal come vpon thee an
cuill, whereof thou shalt not know
the off spring, and a calamity shall
rush vpon thee, from which thou
shalt not be able to deliuere thee. A
misery shall ouertake thee vpon the

The daugh-
ter of Babi-
lon forget-
teth her end.

Of Inconsideration.

suddaine, vwhich thou shalt not
knowe &c.

Holy Ieremie, after he had weighed with himselfe what miseries for sinne the Prophets Esay, Amos, Hosea, Ioel, Abdias, Micheas, Nahum, Saphonias, and himselfe, (all which Prophets liued within the compasse of one hundred yeeres) had foretold to be imminent vpon the worlde: not onely to Samaria and the tenne Trybes of Israell, which were nowe already carried into banishment to the furthest parts of the east, but also to the states & Countries that most flourished at that time, (as by name

to Baucum, - Ercyon, - Tyrus,
Sidon, Moab, and finally to Ierusalem and Iudea it selfe, which he foresaw should soone after most pittifullie be destroyed) when he sawe also by long experience, that neyther his words, nor the wordes and cryes of the other fore-named Prophets, could any thing mooue the harts of wicked men, he brake forth into this most lamentable complaint, *Desolazione desolata est omnis terra, quia nullus est corget corde.* The whole earth falleth into extreame ruine and desolation, for that there is no man which

4, Rg. 15,
and 17.

The com-
plaint of Ie-
remie for
inconside-
ration.

Of inconsideration.

which considereth deeply in his hart.

This complaint made good Ieremie in his dayes for compassion of his people, that ran miserably to perdition for want of consideration.

And the same complaynt vwith much more reason, may every good Christian make at this time, for the infinite soules of such as perish daily by incōsideration. Wherby, as by a generall and remediless enchantment, many thousande soules are brought a sleepe, and doe find them selues within the gates of hel, before they misdoubt any such inconuenience, being led through the vale of this present life as it were blindfolded, with the vaile of carelesse negligence, like beasts to the slaughterhouse, and neuert permitted to see their owne danger, vntill it bee too late to remedy the same. *Propterea capitius ductus est populus meus, quia non habuit scientiam,* sayth God by the mouth of Esay. Therefore, & for this cause is my people ledde away captive in all bondage & slauery to perdition, for that they haue no knowledge, no vnderstanding of theyr owne estate, no fore-sight of the times to come, no consideration

Esay, 5:

Of inconsideration.

of their danger. Heerehence floweth all the misery of my people, and yet this is a mistery that all men will not know.

The mistery
of inconsi-
deration.

Job, 4.

VVill you see what a mistery and sealed secret this is? Harken then how one describeth the same, and with what circumstaunces. Furthermore (saith hee,) a certayne hidden word was spoken vnto me, and mine eare (as it were by stealth) receaued the veines of his whispering; it was in the horrour of a vision by night, when dead sleep is wont to possesse men: feare came vpon me and trembling, and all my bones were extreamely terrifid. At length a spirit past by in my presence, whereat the haires of my flesh stood vp in horrour. There stooede before me one whose face I knewe not. His image was before mine eyes, & I heard his voyce, as the sound of a soft ayre.

Hetherto is described in what manner and order this secret was reuealed, but now, what said this vision or spirit (thinke you) at the last? truly, he made a short discourse, to prooue by the fall of Angels for their sinne, that much more, *qui habitant domus luteas, & terminum habent fundamen-*

tum,

Job, 4.

Of inconsideration.

tum, cōsumetur velus tinea, et de ma- A collection
ne vsque ad vesperā succidentur, they to be noted.
who dwell in houses of morter, (as
all doe, whose bodies are of flesh)
and they which haue their foundati-
on of earth, (as most folke of this
world haue, that put their cōfidence
in things of this life) they must all
consume by little and little, as the
cloth doth by the moth, & at length
they must vpon the suddaine (with-
in leſſe space perhappes then is from
morning to night) be cut downe and
dispaſhed, when they thinke least
of it.

And to shew that heerein standeth
a poynt of high secrecie (I meane to
cōſider & ponder wel this dſcoutſe)
hee maketh this conclusion in these
wordes immediatly following. *Et*
quia nullus intelligit, in aeternum peri-
bunt. And for that fewe or none of
these men before mentioned, who
haue ſuch earthly foundations, doe
vnderſtande this poynt aright, (I
meane of theyr suddaine death, and Lack of cō-
cutting off from this worlde) there- fideration,
fore muſt they perriſh eternally, and cause of e-
this is a ſecret which fewe men will ternall de-
beleeue. *Vir insipiens, non cognoscet,* ſtruction.
(ſaith Dauid) *& stultus non intelliget Psalm, 91.*

hcc.

Of inconsideration.

A poyn^t
that fooles
wil not con-
sider.

hec . An vnauidised man will not
learne these thinges, nor will a foole
understand them. But what things ?
it insueth in the same place ; howe
wonderfull the workes of God, and
how deepe his cogitations are about
sinners, who spring vp as grasse (and
florish in this world) *et intereant in*
seculum seculi, to the end they may
perish for euer and euer.

The Prophet Daniel had many vi-
sions, & strange reuelations of great
and high misteries ; but one among
all other (and this is the least) of the
most dreadfull iudgements of God,
vpon sinners in the end of the world.
The Vision was by the River Ty-
gnis ; where, as diuers Angels were
attending about the banks, so vpon
the water it selfe stooede one in the
likenesse of a man , of exceeding
dreadfull maiestie ; his apparrell be-
ing onely linnen, through which his
body shined like precious stone, his
eyes like burning lamps,his face like
flashing lightning,his armes & leggs
like brasle enflamed, and his voyce as
the shoute of a whole multitude of
people that should speake together.
This was Christ by all interpretati-
on, at whose terrible presence when

Daniel

Dan 10.

A most ter-
rible vision
of Daniell;
wherein he
saw Christ.

Of inconsideration.

Daniel fell downe dead, he was erec-
ted againe by an Angell, and made
strong to abide the vision, and so ha-
ving heard and seene the most won-
derfull things that in his book he fe-
counteth, he was bold to aske a que-
stion or two, for better vnderstand-
ing thereof: & his first question was,
*How long it shold be ere these wonder-
full things tolke their end?* Wherun- Dan. 12.

to the man vpon the water aunswere-
red, by stretching foorth both his
brazen armes to heauen & swearing
strangely by him that liueth for cuer,
that it shold be *A time, and times,
and halfe a time.* Which aunswere,
Daniel not vnderstanding, began to
question further, but he was cut off
with this dispatch: *Goe thy way Da-
niell, for these speeches are shut vp and* A secret.
sealed, vntill the tyme preordayned.

And yet for his further instruction,
it was added in the same place; *Im-
pie agent impij nec intelligent:* wicked
men will alwayes doe wickedly, and
will not vnderstand these misteries,
albeit we should never so much ex-
pound them. Dan. 12.

Whereby, as by all the rest that
hetherto hath beeni aledged, is made
apparant, that inconsideration, neg- Wilfull ig-
norance,
ligence,

Of inconsideration.

ligence, carelesse ignorance, and lack
of vnderstanding in our own estates,
and in Gods iudgements and pro-
ceedings with iniquity and sin, hath
beene a bane, and a common perdi-
tion of retchlesse men from time to
time.

The cause
of so much
sinne at this
day.

Iob, 15.

And if wee will turne our eyes to
this our age, much more shal we see
the same to be true. For what is the
cause (think you) why at this day we
haue so many of those people, whō
holy Iob doth call *abominable*, that
*drinke vp iniquity as beasts drinke wa-
ter?* that commit all sinne, all ini-
stice, all turpitude, without remorse
or scruple of conscience?

Luke, 19.

What is the cause of this (I say) but
lacke of consideration, lacke of vnder-
standing, lacke of knowledge? For as Christ sayd to Ierusalem tou-
ching her destruction, *Si cognouissem
et tu, &c.* If thou also (o sinful soule)
didst knowe what hangeth ouer thy
head for this carelesse life of thine, if
thou (daughter of Babilon) wouldest
remember and ponder in thine hart,
what shal be the end of thy delights,
thou wouldest not liue so pleasantly
as thou doost: *Nunc autem abscon-
dita sunt ab oculis tuis.* But now
saith

Luke, 19.

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faith Christ, these things are hidden
from thine eyes.

Not, but that thou mightest haue
knowne them if thou wouldest, but
for that thou art one of them that Voluntary
say to God, *scientiam vestram tuarum inconsidera-*
nolumus. we wil not haue vnderstan-
ding of thy wayes ; one of them *qui Job, 21.*
sunt rebelles lumini, that are rebellious
against the light and illumiuation of
Gods grace ; one of them, *qui nolunt Job, 23.*
intelligere ut bene agent, that will not
vnderstand to doe well, and finally,
one of them, *qui declinant aures ne Prou, 28,*
audiant Legem that turne away their
cares, to the end they may not heare
Gods law ; *quorum oratio est execra-* *Prou. 28.*
bilis ; whose, not onely life, but also
prayer is execrable and detestable in
the sight of their Maker.

Truely, nothing in reason can be
lesse tollerable in the presence of
Gods Maiesty, then whereas he hath
published a Lawe vnto vs , vwith so *Deut. 6.*
great charge to beare it in minde, to *and 11,*
ponder in hart, to study & meditate *Iesua, 1,*
vpon it both day and night, at home *Psal 118.*
and abroad, at our vprising and our *Eccle 6,*
downe lying, to make it our cogita- *and 22.*
tion, our discourse, our talke, our ex-
ercise, our ruminatiōn, and our de-
light;

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light; that wee should notwithstanding condemn the same, as to make it no part of our thought, but rather to flee the knowledge thereof, as we see most men of the world doe, for not troubling their consciences.

Eccle. 7.
The first
cause why
men flee
considera-
tion.

Acts. 24.

Ioseph. lib. 20. **testifieth** he was a wicked man, and
antiq. cap. 5. Druilla his faire Lady that was with him at S. Paules speech, was not his true wife, but taken by allurement and violence from another, & therefore it offended them both to heare preaching of chastity.

This then is one principall cause,
why

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why men of this world will not enter into consideration of their owne estate, and of Gods commaundements, least they should read and see their owne faults, and beare witnesse against themselues of their own condemnation. Whereunto the holy Scripture annexeth another cause, not far vnlike to this, which is, that worldly men doe so drowne themselves in the cares and cogitations of this life, as they leauie in their minds no place to thinke vpon Gods affaires, which are the busines of their owne soules.

The second
cause why
men flee cō-
sideration.

This expresseth Ieremie the Prophet most effectually, when hauing made his complaint, that notwithstanding his preaching, and crying in the Temple gate, for long time together, where all the people passed by him and heard him; yet no man (faith he) would enter into consideration, or say with himselfe, *What haue I done?* and reason, *Omnis enim conuersi sunt ad cursum suum, quasi equus impletus vadens ad prælum.* All men are set vpon their owne courses and wayes, and doe runne in the same with as great vehemencie and fierce obstination, as a furious armed horse,

Ierem. 7.

Ierem. 8.

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horse, when he heareth the Trumpet in the beginning of a battaile. By which comparison, the holy Ghost expresseth very liuely the irrecouerabla state of a settled worldly man that followeth greedily his owne desigments in the negotiation of earth.

The third
cause of in-
considera-
tion.

Wisdom, 15

Eccle. 8.

These are two of the chiefe causes of inconsideration, I meane wilfull malice and obstinate corruption in the vanities of this life. And yet mentioneth the Scripture, a third sort also of inconsiderate men, who neyther of direct malice, nor yet of great occupation in worldly affaires, do neglect consideration, but rather of a certaine lightnes and idle negligence, for that they will not trouble theyr heads with any thing but disport and recreation, of whom it is written, *estimauerunt Iusu esse vitam nostram*: They esteeme this life of ours to be but a play-game. And in another place of the same men: *Ita securi vivunt quasi instorū facta habent* They live as securely & confidently without care and cogitation, as if they had the good works of iust men to stand for the. But as the holie Ghost pronounceth in the same place, *hui vanissimum*: this is vanity and

Of inconsideration.
and folly in the highest degree.

For as in thinges of this life, hee
were but a foolish Merchant, that ^{A compa-}
for quietnes sake would never looke ^{rison.}
into his owne account booke, whe-
ther he were behind hand or before,
and as the ship-maister were greatly
to be laughed at, that for auoyding
of care, would sit downe and make
good cheere, & let the ship go whe-
ther she would ; so, much more in
the busines of our soule, it is madnes
and folly to flie consideration for es-
chewing of trouble, seeing in the
end this negligence must needs turn
vpon vs more trouble, and irremedi-
able calamity.

For as Ieremie sayth to all such
men, *in nouissimo die inteligitis ea*, in
the end of your dayes, you shall not
choose but know and see, & vnder-
stand these things, which nowe for ^{Iere. 30, 23.} In the end
delicacy you wil not take the paines cuill men
to thinke of. But when shall this be shall vnder-
trow you? he telleth plainly in the stand, whe-
same place: *When the fury of the lord ther they*
shall come forth as a whirle-wind, and will or no.
shall rush and rest vpon your heads as
a tempest: then shall you know and
vnderstand these things.

It seemeth that the Babylonians
were

Of inconsideration.

The example of the Babilonians. were a people verie faultie in this poynt of consideration, (as all weal-thie people are) not onelie by that which before hath been touched of the daughter of Babilon, that would not consider her ending dayes; but also, for that not long before the most terrible destrucciō of that great City by the Medes & Persians, God cryed vnto her in these words: My deereley beloued Babylon, put aside the Table, & stand vpon thy watch, rise vp you Princes from eating and drinking, take your Targets in your hands: go, and set a watchman vpon the walls, and whatsocuer hee seeth, let him tell you.

And then was there a watchman set vppon the walls, and a Lyon to denounce with open mouth, what-socuer danger he saw comming towards them. And God taught the Prophet to crie in this sort to theyr Sentinell or watchman: *Custos quid de nocte?* *Custos quid de nocte?* Thou Watch man, what seeſt thou comming towards thee by night? what espiet thou (ô Sentinel) drawing on vs in the darknes.

By all which circumstance, what els is insinuated, but that God would haue

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haue vs stand vpō our watch, for that **Wee must**
his iudgments are to come vpon the **stand vpon**
world by night, whē men least think
thereof? they are to come as a thiefe
at midnight, as also in another place
wee are admonished, and therefore
happy is the man that shall be found
watchfull. But nowe the doore and **Considera-**
sole entrance into this watch, where- **tion the ou-**
of the security of our eternal life de- **ly doore to**
pendeth, can be nothing else but cō- **our watch.**
sideration, for that where no consi-
deration is, there can be no watch,
nor fore sight, nor knowledge of
our estate; & consequently, no hope
of our saluation, as holy Saint Ber- *Bernard.l.I,*
nard holdeth; which thing caused *de consiſt.*
that blessed man to write fīue whole
bookes of Consideration to Euge-
nius.

Consideration is the thing that
bringeth vs to knowe God and our
selues. And touching God, it layeth
before vs his Maiesty, his mercy, his
judgments, his commandements, his
threatnings, his promises, his procee-
dinges with other men before vs,
wherby we may gather, what we al-
so in time must expect at his hands.

And for our selues, consideration
is the key that openeth the doore to
the

Of inconsideration.

**The many
commodi-
ties of con-
sideration.**

the closet of our heart, where all our Bookes of account doe lye; it is the looking-glaſſe, or rather the very eie of the leſle, whereby ſhe taketh the view of her ſelſe, & looketh into all her whole estate; into her riches, her debts, her duties, her negligence, her good gifts, her defects, her ſafety, her danger, her way ſhee walketh in, her course ſhee followeth, her pace ſhee holdeth, and finally, the place & end whereunto ſhee draweth. And without this conſideration, ſhee runneth on headlong, into a thouſand brakes and bryers, ſtumbling at euery ſtep, into ſome inconuenienty or other, and continually in perrill of ſome great and deadly miſchiefe.

And wonderfull (truely) it is, that in all other businelle of this life, men can ſee and confesse, that nothing may be begunne, prosecuted, or well ended, without conſideration; and yet in this great affaire, of winning heauen, or falling into hell, few think conſideration greatly neceſſary to be uſed.

**Effects of
conſidera-
tion.**

I might ſtand heere to ſhewe the infinite other effects and cōmodities of cōſideration, that as it is the watch or larum bell, that ſtirreth vp and awake-

Of inconsideration.

wakeneth all the powers of our mind; the match or tinder, that con- ceaueth & nourisheth the fire of deuotion: the bellows that enkindleth & enflameth the same, the spur that pricketh forwarde to all vertuous, zealous, and heroycall acts; and the thing indeede, that giueth both light life, and motion to our soule.

Our faith is confirmed & increased by consideration of Gods works and miracles: our hope by considera- How al ver-
tion of his promises, and of the true performance therof to all them that tues are stir-
cuer trusted in him: our charity or red vp and loue to God, by consideration of his quickned by benefits and innumerable deserts to- cōsideration
wards vs: our humility by considera-
tion of his greatnes, & of our own infirmity: our courage & fortitude, by contemplation of his assistance in all causes for his honor: our contempt of the world, by considerati-
on of the ioyes of heauen eternall; and so all other vertues both mortall & diuine, doe take their heat quick-
ning, and vitall spirit from considera-
tion.

By the exercise of consideration & meditation, holy Dauid saith, that he felte a burning fire or flame within

Psal. 38.

his

Of Inconsideration.

his breast; that is, the fire of zeale, the fire of seruour in religion, the fire of deuotion, the fire of loue towardeſ God and his neighbour. And in an other place he saith, that by the ſame exercise, *he ſwept and purged his owne ſpirit*: vvhich is to be vnderſtoode, from the dust of this world, from the dregs of ſin, from the contamination and coinqination of humane creatures, for that conſideration indeede, is the very fan that ſeuereſt and driueſt away the chaffe from the corn.

For which cauſe wee ſhall neuer reade of any holy man from the beginning of the world, neither before Christ nor after, who vſed not much and familiarly this moſt bleſſed exerſice of conſideration and pondeſing. And for the firſt three Patriarchs, it ſhalbe ſufficient to remeber the cuſtome of young Isaack recorded in Genesis. Which was to goe foorth towardeſ night into the field, *ad meditandum*, that is, to me‐ditate, conſider, & ponder vpon the works, iudgements, and commaun‐dements of God. And this hee did beeing but a childe and vnmarried, (farre diſſerent from the cuſtome of young Gentlemen now adayes, who ſre‐

Pſal. 76.

The exer‐
cise of holy
men tou‐
ching con‐
ſideration.

Gene. 24.

The firſt
three Pa‐
triarchs.

Of inconsideration.

frequent the fieldes to followe theys vanities,) and as little Isaack coulde not haue that custome but from his Father Abraham, so (no doubt) but hee taught the same to his sonne Iacob, & Iacob againe to his posterity.

And as for Moyses, & his successor Iosua, it may easily bee imagined howe they vsed this exercise, by the most earnest exhortations , which they made thereof to others,in theyr speech & wrytings. The good kings of Iuda also , notwithstanding their many great temporall affaires , doe testifie of themselues cōcerning thys exercise ; as Dauid almost euerie where , that the commaundements of GOD were his daily meditation, not onely by day, and that *tota die*, al *Psal,38,62,* the day, *et per singulos dies*, euery day, and 118, *et in matutino*, in the morning, *et septies in die*, seauen times a day, but also hee insinuateh thys custome by night ; *meditatus sum nocte cum cor-de meo.* I do meditate by night in my hart,vpon thy commaundements, ô Lord; signifying heereby, both hys watchfulness by night when other men were a sleepe , and the hartie care that hee had of thys exercise, which wee esteeme so little.

Moses and
Iosua.

Iosua, 1,
Deut, 6,

K. Dauid.

Psal,76,

Of inconsideration.

King Salo-
mon.

Eccle.6.

King Eze-
chias.

Esay, 58,

Esay, 26,

The consi-
deratiō that
Job vsed, &
the fruities
thereof.

Job, 23,

Salomon also King Dauids son, so long as he lyued in the grace and fauour of God, obserueth this exercise of his Father, and exhorteth other men, to haue continuall and daily cogitation in this affaire. Which if him selfe had continuell still, it is likely he had neuer fallen from God by womē as he did. The good K. Ezechias is reported to haue meditated like a Doue, that is, in silence & solitarines with himselfe alone, which is the true way of profitable meditation. Esay testifieth of his owne watching by night in this exercise, and howe hee did the same with his spirit alone, in the very bowels of his hart.

Holy Job maketh mention, not onely of his manner of considering, but what also hee considered, and what effect he found in himselfe by the same. First hee considered (as I said) the waies foot-steps, and commandements of God; and then his dreadfull power; to wit, howe no man was able to auert or turne away his cogitation; but that his soule did what it pleased. & by this (saith he) *considerans eū timore sollicitur*, I am made sollicitous or watchfull with feare, when I consider him.

In

Of inconsideration.

In which words he insinuateth two most excellent effects of cōsideratiōn; First, the feare of God, of which it is written, *Salutis thesaurus timor Domini*, the feare of God is the treasure of saluation; & the second, that by this feare he was made solicitous, watchfull, and diligent in Gods seruice, of which the Prophet Micheas saith thus. *I wil tell thee, O man, what is good, & what the Lord requireth at thy handes, to wit, to doe iudgement, and loue mercy, & to walke solicitous and watchfull with thy God.*

Two effects
of cōsidera-
tion.

Esay, 32,

Micah, 6,

But thou, ô holy & blessed man Job, did this exercise bring foorth in thee, so great terror & feare of God: & so carefull watchfulnes for obseruing his cōmandements? nowe I see well the cause why thou writeſt of thy ſelſe, that thou diſdeſt doubt & feare all thy works & actions, were they neuer ſo circumſpect. But what ſhall we ſay now adaiſ (moſt happy Saint) who do not doubt ſo much as our own diſſolute, careleſſe, and immoderate actions, who feele no ter- ror of God at all, nor do vſe any one iote of watchfulnes in obſeruing his commaundements? truly, this pro- ceedeth of nothing els but of incon-

A confide-
ration vpon
the dooings
of Job.

Job. 9.

Of inconsideration.

sideration ; it proceedeth of lacke of knowledge both of God and of our selues. For (doubtlesse) if we knewe either of these two things aright, (as indeede neyther of them can be wel vnderstoode without the other) it coulde not bee but that many of vs would change our wrong courses.

O mercifull Lord, what sinful man in the world would liue as he dooth, if he knew either thee or himselfe as he shoulde doe ? I meane, if he considered what thou art ; and what thou hast beene to other that haue lyued and continued in sinne as he dooth ? Not without great cause cryed so often and eaſnestly to thee, that holy Doctor of thy church, for obtaining of those two poynts at thine hands ; *vt cognoscam te, vt cognosca me*, that I may know thee , and that I may knowe my selfe, sayth hee , that is, that I may consider , and feele the true knowledge heereof, for manie men doe know, but with little commoditie.

Wee know and beleue in grosse the misteries of our faith , that there is a God, which rewardeth good, and euill, that he is terrible in his counsels vpon the sons of men ; that there is a hell,

*August. in
lib. confes.*

Knowledge
and beliefe
in grosse.

Of inconsideration.

hell for sinners , a heauen for good liuers,a most dreadfull day of iudgement to come, a straight account to be demaunded, and the like. All thys we know and beleue in generall, as merchandise wrapped vp together in a bundle. But for that we vnfolde not these things, nor rest vpon them in particular , for that wee let them not downe into our harts , nor doe ruminante on them with leyisure and attention : for that wee chewe them not well in minde by deepe consideration, nor doe digest them in hart, by the heate of meditation, they remaine with vs as a sword in his scaberd, and do help vs as little to good lyfe, (for which they were reuealed) as a preseruatiue put in our pocket neuer applyed, can helpe our health. Wee beare the generall knowledge of these mysteries locked vp in our breasts , as sealed bagges of treasure that be neuer tolde nor opened, and consequently, wee haue neither feeling,sence,nor motion thereby, euen as a man may carry fire about him in a flint stone without heate , and perfumes in a Pomaunder without smell, except the one be beaten, and the other chafed.

A simili-
tude.

Of inconsideration.

The impor-
tance of cō-
sideration.

All standeth then (good Reader) in
thys one poynt , for direction of our
selues in this life, and for reaping be-
neft by the misteries of our fayth, &
Religion , that wee alot our selues
time to meditate, ponder, and consi-
der what these thinges doe teach vs.
For as the sicke man that had most
excellent remedies & precious poti-
ons set before him, coulde expe&t no
profit or easē thereby, if he only did
ooke vpon them, or smelled them,
or tooke them in his mouth alone,
or should cast them forth of his sto-
mack againe , before they were set-
led, or had any time to worke theyr
operation, euен so is it in this case of
ours. And therefore with great rea-
son said S.Paule to Timothy, after he
had taught him a long lesson , *hac
meditare*, meditate, cōsider, & ponder
vpon these thinges which I haue
shewed you , as if in other speeches
he had said : all that hetherto I haue
tolde you , or written for your in-
struction, and all that euer you haue
heard or learned besides, will auiale
you nothing for your saluation, ex-
cept you meditate and ponder vpon
the same, & doe sucke out the iuyce
thereof by often consideration.

Where-

I.Tim,4,

Of inconsideration.

Wherfore,to conclude this chapter,my deere & wel beloued brother, for that consideration is so precious and profitable,so needfull and necessary a thing as hath beeene declared,I thought it conuenient in this first front and entrance of my booke,to place the mention and diligent recommendation thereof , as a thing most requisit for all that ensueth. For without consideration , neyther this that I haue said already,nor any thing else that shall or may be said heereafter, can yeeld thee profit,as by lamentable experience we see daily in the world, where many millions of men passe ouer their whole age,with out taking profit of so many good bookes,so many preachings,so many vertuous examples, so many terrible chastisements of God vpon sinners, which euery where they see before their face . But yet for that they will not,or haue not leysure, or dare not, or haue no grace to enter into consideration thereof,they passe ouer all, as sicke men doe pylls, diuerting as much as they may, both their eyes and cogitations,from all such matters as are vngratefull to them.

The conclusion of
the chapter.

The misery
of the world

But as good Ieremie sayth , the *Ierem. 22.*
B. 4 time

Of inconsideration.

time will come when they shall bee enforced to see and know, & consider these things, when perhaps it will be too late to reape any comfort or consolation thereby Wherfore deere brother, that which perforce thou must doe in time to come, and that perhappes to thy greater damnation, (I meane to enter into consideration of thine owne estate,) doe that now willingly to thy comfort and consolation, for preparing the way to thy saluation. Preuent the day & redeeme the time, according to S. Paules wise counsell; run not headlong with the worlde to perdition, stay sometime as holy Ieremie admonisheth thee, and say to thy selfe, *what do I?* whether goe I? *what course holde I?* what shal be my end? take som time from thy pleasures, & from the company of thy pleasant friends, to doe this, although it be with the losse of some pastime and recreation: for I assure thee it will recompence it selfe in the end, & make thee merry when thy laughing friends shall weepe.

Ephes. 5.

Ierem. 7.

The effect
of all the
Chapter
following.

The effect of all the cōsiderations that ensue, is, rightly to know God, for by knowing him, we shall know our selues, & all things else which are necess-

Of inconsideration.

necessary for vs to know, & without knowing him, all knowledge in the world is vanity, & meere folly. *Hec est vita eterna*, (sayth our Sauiour Christ to his Father) *ut te cognoscant solum Deum verum, et quem misisti Iohn, 17. Iesum Christum.* This is life euerlasting, that men know thee which art onely true God, and Iesus Christ whom thou hast sent.

Gods nature and essence wee can not know in this life ; but the onely meane to knowe God in this world, The way to is, to know his Maiestie, to know his know God mercy, to know his iustice, to know in this life, his iudgements ; to know his hatred against sinne, his fauour to the good, his benefits and promises to all : his grace, his threats, his wayes, his commaundements, his dealings towards other men before vs : all vwhich things, the considerations following doe set before our eyes, and consequently, they doe teach vs to knowe G O D aright. Reade then therefore (deere brother) with attention, and remember the wordes that God vseth to vs all ; *Vacate et videte quoniam ego sum Deus.* Take leysure, and consider that I am a God . It must not be doone in hast, nor (as the fa-

Psalm. 47.

Of inconsideration.

stion is) for curiositie onely, to reade
three or foure leaues in one place, &
so in another? but it must be doone
with such serious inuention, as apper-
taineth to so great a busines, which
(in truth) is the weightiest, that possi-
ble vnder heauen may bee taken in
hand. It is the busines whereof Christ
meant especially, when he said, *vnum
est necessarium*, one only thing is ne-
cessary. For that all other thinges in
this world, are but trifles to this, and
this alone of it selfe, of more impor-
tance then they all.

Luke, 10.

Parrot
Page 30 of 31
Chap. 1 the 13

THAT

THAT THERE IS A
God, which rewardeth good and e-
uill, against all Athiests of old, and
of our time.

*With the proofes alledged for the same,
both by the Iewe and
Gentile.*

Chap. II.

IT is a thing both common and
ordinarie in Sciences and Artes,
when they are learned or deliu-
red by other, to suppose diuers
points and principles, and to passe
them ouer without proofe, as eyther
knowne before to the learner, or else
so manifest easie, & euident of them
selues, as they neede none other
proofe, but onely declaration.

So when wee take in hand to in-
struct a man in Chiualry, or feates of
Armes, we do suppose that he know-
eth before, (were hee neuer so rude)
what a man, what a horse, what Ar-
mour, what fighting meaneth, as also
that war is lawfull & expedient in di-
uers causes; the Princes of the world
may wage the same; the souldiours
haue

A common
custome in
Sciences to
suppose
principles.

An example
in chiualry.

That there is a God.

haue to liue in order & discipline vnder that regiment, that kings for this cause doe hold their Generals, Lieutenants, Coronels, Captaines, & other like Officers in their bands, Garisons, Camps, and Armies.

In handy
crafts.

In manuell arts and occupations likewise, it is evident, that diuers thinges must be presupposed to bee foreknown by the learner; as in husbandry or agriculture; in building, in painting, and other such exercises, when a man is to bee taught or instructed, it were not conuenient for the Teacher, to stande vpon euery point or matter that appertaineth to the same, but must leauue and passe ouer many thinges, as apparant of themselves, or easie to be discerned of euery learner by nature, sence, reason, or common experience.

In liberall
Sciences.

But yet in liberall sciences and professions of learning, that is more apparant, where not onely such common & vulgar poynts are to be presumed, without proofe or discourse: but also certaine propositions are to bee graunted in the beginning, as grounds whereupon to build all the rest that ensueth. So the Logitian(for example) will haue you yeld ere he

Grounds to
be graunted
in Sciences.

cncr

That there is a God.

enter with you, that contradic^torie propositions cannot bee together eyther false or true, neyther, that one thing may be affirmed and denied of another in one and the selfe same respect and time.

In Logick.

The Morall Phylosopher, vwill haue you graunt at the beginning, In Morall that there is both good & euill in mens philosophy. actions: and that the one is to be followed, and the other refused.

The naturall Phylosopher, vwill haue you confess, that all phisicall In naturall bodies which depend of nature, haue philosophy. motion in themselues, & are subiect to alterations, and what soever is moved, is moued of another.

The Mathematique at his first entrance, will demand your assent, that In the Ma- every whole is bigger than his parts: thematicks. as also the Metaphisick or supernatu- ral Philosopher, that nothing can be, The Meta- and not be at one time. And so other phisicks. such lyke principles and common grounds, in these and all other Sci- ences, are to be demanded, graunted, & agreed vpon at the beginning, for the better pursute and establishment of that which hath to follow, being things in themselues, (as you see) ey- ther by nature, common fence, or expe-

That there is a God.
experience, most cleere & manifest.

In Diuinity.

Heb. II.

Two prin-
ciples in
Diuinity.

Psalm. 4.

And is not this also in Diuinitie (trow you) and in the affaires that we haue now in hand? yes truly, if we beleeue S.Paul, who writeth thus to the Hebrues: *Credere oportet accedentem ad Deum, quia est, et inquirentibus se remunerator sit.* He that is comming towards God, must beleue that there is a God, and that he is a rewarder of such as seeke him. Behold heere two principles, wherein a man must be resolued before he can seeke or draw vnto God. The one, *that there is a God*, and the other, *that the same God is just, to reward every man according to his deserts.*

Which two principles or generall grounds, are so euident indeede of their own natures, & so ingraffed by Gods owne hand, into the mind and vnderstanding of euerie particular man, at his nativitie, according to the saying of the Prophet: *the light of thy countenance is sealed vpon vs (O Lord.)* that were not the times wee live in, too-too wicked, and the shamelesse induration of sinners intollerable, wee should not neede to stand vpon the prooфе of these points for confirmation of our cause that

That there is a God.

we nowe intreate, of resolution : but rather supposing and assuring our selues, that no reasonable creature living, could doubt of these principles ? should pursue onely the consideration of other things, that might stir vp our wills to the performance of our duties towards this God that hath created vs, and remaineth to pay our reward at the end.

But for so much as iniquitie hath so aduaunced her selfe at this day in the hearts of many , as not onely to contemne and offend theyr Maker, but also to deny him , for patronage of their euill life, & for extinguishing the worme of their owne afflicted & most misefable consciences ; I am enforced before all other things, to discouer this fonde and foule errour of heirs, and to remoue also this refuge of desperate iniquity, by shewing the invincible veritie of these two principles , the one depending of the other in such sort, as the first beeing prooued, the second hath of necessity to follow. For if once it be manifest that there is a God, which hath care and prouidence of all those whom he hath created & gouerneth, then must it ensue by force of all

The cause
of this chap-
ter.

If there be
God, he is a
just rewar-
der.

That there is a God.

consequence, that he is also to reward the same men, according to theyr good liuing and deserts of this life.

First then to prooue this principle, *That there is a G O D*, I neede vse no other argument or reason in the world, but onely to referre each man to his own * sence, in beholding the world, whereof euery part and portion is a most cleere glasse, representing God vnto vs, or rather a fayre Table, wherein God hath drawne or imprinted himselfe, in so manifest characters and legible Letters, as the simplest man lyuing, may reade and vnderstand them.

In respect heereof saide the Wifeman so long agoe . That vaine and foolish were all those, who considering the workes that are seene in the world ; could not thereby rise to vnderstand the work-man. And he giueth this reason. *A magnitudine enim speciei creature, cognoscibiliter poterit Creator horum videri.* For that by the greatness of beautie in the creature, may the Creator therof be seene and knowne. Which S.Paul confirmeth, when hee sayth , that the inuisible thinges of God, may bee seene and knowne by the visible creatures of

* See Lactantius at large, in his booke of the workmanship of the world. The works of the world doe declare the worke-man.

Wisd. 3.

Rom. 1.

That there is a God.

the world. Which is to bee vnder-
stoode in this sence, that as a prisoner
in a dungeon, may easily by a little
beamē that shineth in at a chincke,
conceaue there is a Sun, from which
that beamē descendeth: & as a Tra-
vailer in the wildernesse that falleth
upon some channell or brooke, may
ascend by the same to the Well or
Fountaine: euен so, he that behol-
deth and considereth the wonderfull
works of this world, may therby cō-
ceauē also, the wonderfull Artificer
or work-man that made them.

If a man should passe by Sea, in-
to some forraine, strange, or sauage
Countrey, where nothing else but
birds and beasts doe appeare: yet if
he should espie some exquisite buil-
ding, or other worke of Art and rea-
son in the place, he would presently
assure himselfe, that some men dwelt
or had beene in that Countrey, for
that such thinges could not be done
by beasts or vnreasonable creatures,
euен so in the view and consideration
of this world.

If we cast our eyes vppon the hea-
vens, we remaine astonished with the
myracles that we behold: but who
made them? we see the skies of ex-
ceeding

A simili-
tude.

The hea-
vens teach
G O D:

That there is a God.

ceeding great highnes, distinguished
with colours, and beauty most ad-
mirable ; adorned with starres and
Plannets innumerable, and these so
qualified with theyr diuers, different
and vnequall motions, as albeit they
neuer moue or goe together, yet doe
they never giue let or hinderance the
one to the other, nor change their
course out of order or season.

Job, 28.

*Quis enarrabit cælorum rationem, et
concentum celi, quis dormire faciet
VVho is able to declare the reason
of these heauens, or who can make
cease or sleepe the vniforme course
of their motions, saith God to Job.
As who would say, that because no
man or mortall creature can do this,
therefore may wee imagine of what
power and perfection their Maker is.
Which King Dauid had done when
he pronounced, *Cæli enarrant glori-
am Dei, et opera manum eius, annun-
ciat firmamentum*, the heauens de-
clare the glory of God, and the fir-
manent doth preach the workes of
his hands.*

*The earth
teacheth
GOD.*

If wee pull downe our eyes from
heauen to earth, we behold the same
of an infinite bignesse, distinguished
with hills and dales, woods and pa-
stures,

That there is a God.

ished tutes, couered vwith all varietie of
st ad grasse, herbes, flowers, and leaues;
s and moystened with Riuers, as a body
ele so with veynes, inhabited by creatures
rent of innumerable kinds and qualities:
they enriched with inestimable and end-
doolesse treasures, & yet it selfe standing;
e the or hanging rather with all his weight
ther and poise, in the middest of the ayre,
as a little ball without prop or pyller.

At which devise and most wonder-
full miracle, God himselfe, as it were
glorying, said vnto Iob, *Where were* Job, 38.
thou, when I layde the foundation of
the earth? Tell me if thou hane under-
standing, who measured it out, or drew
his lyne vppon the same? Where-^{vpon}
are fastened the pyllars of his founda-
tion, or who layd the first corner stone
thereof.

If we looke neither vp nor downe,
but cast our countenaunce onely a-
side, wee espie the Sea on each hand
of vs, that enuironeth round about
the Land. A vast creature, that con-
tayneth more wonders than mans
tongue can expresse. A bottomlesse
gulfe, that without running ouer,
receaueth all Riuers which perpetu-
ally doe flowe. A restlesse fight and
turmoyle of vvaters, that never re-

The Sea
sheweth
G O D.

pose

That there is a God.

pose neither day nor night. A dreadfull, raging, and furious element, that swelleth and roareth, and threatneth to despose the Lande, as though it would despose it all at once. And albeit in such a situation it be higher then the earth, as the Phylosopher sheweth, and doth daily make assaults daily towards the same shore, with most terrible cryes, and waues mounted euен to the sky: yet when it draweth neere to the Land, and toucheth his appoynted borders: it stayeth vpon the suddaine, though nothing can be there to let it, and is enforced to affe recoyle backe againe, murmuring as if it were, for that it is not permitted to passe any further.

Of which restraint, G O D asketh of Job this question. *Who hath shut vp the Sea with gates, whenshee breaketh forth in rage as frō his mothers womb?*

Whereunto no man being able to giue aunswere, God aunswereth himselfe, in these words: *I haue limitted him with my bounds, & I haue set him both a dore and a barre, and haue said vnto him, hetherto shalt thou come, and shalt not passe further: here shalt thou breake thy swelling waues.*

This in summe, is of things without vs. But if we shoulde leauue these, and

*Arist. lib. de
mirabilib.*

Job, 33.

That there is a God.

ead and enter to seeke God within our *The things*
tha selues, whether we consider our bo- *in man de-*
met dies or our soules , or any one part *clare God,*
de thereof, we shal find so many strange
n si things, or rather so many seas of mi-
h, as trailes and wonders, that preach and
doe teach their Maker vnto vs, that wee
me shal not onely perceave and see God
ues most evidently, but rather (as a cer-
then taine old Heathen hath written) wee
l to shall feele and handle him in his
eth workes. Which kinde of speech also
ing S. Paul himselfe doubted not to vse,
l to affirming that God hath giuen space
g as to euery man in this life to seek him,
to *Si forte attractent eum aut inneniant,*
if perhaps they would handle him,
or find him out. Which manner of
words doe signifie, that by confide-
ration of Gods creatures, and espe-
cially of the wonders in man him-
selfe, wee may come to see and per-
ceave the Creator so cleerely; that
in a sort we may be sayde to handle
and feele him. So ioyntlie doe all
things concurre to the manifestation
of their Maker: so manifestlie and
effectually doe they teach, demon-
strate, and paynt out God vnto vs?
nothing beeing so little, that decla-
reth not his greatness: nothing so
great

*Iacobinus de
Myst. cap. I.*

Acts, 17.

That there is a God.

great, which acknowledgeth not his
soueraignty: nothing so lowe, that
leadeth vs not vp to behold his Ma-
iestie, nothing so high, that descend-
eth not to teach this verity.

It were a labour without ende, to
goe about in this place to alleadge
what might be sayd in the prooфе of
this principle, *That there is a G O D*,
seeing there was neuer yet learned
man in the world, eyther Gentile or
other, that acknowledged and con-
firmed not the same, beeing driuen
thereunto by the manifest euidence
of the truth it selfe.

Olde A-
thiſts.

*Laertius lib.
2, et 4. de
vit. Phylos.*

*Psalm, 13.
and 52.*

If you obiect against me *Diagoras*,
Pretagoras, *Theodorus*, *Cyrenensis*,
Byon Boryſthines, *Epicurus*, and ſome
few others, that were open Athiſts,
and denied God, I anſwere, that ſome
of theſe were vtterly unlearned, and
rather ſenſuall beaſts then reasonable
men, and conſequently might denie
any thing, according to the ſaying of
holy Dauid, *The foole ſaid in his hart,
there is no G O D*, Others, that had
ſome ſmack of learning, rather iefted
at the falſhood of their own Panisme
Idols, than denied the beeing of one
true God.

But the moſt part of theſe men in
deede,

That there is a God.

his deede, and such others, as in old time
that were accounted Athiests, denied not
God so much in words, as in life and
fact; such as S. Paule called Athiests *Rom. 1.*
in his dayes, that obeyed their bel- *Phil. 3.*
lies, and followed theyr pleasures in
sin and sensuality, not vouchslafing to
thinke of God in this life, (such was
the Epicure, & many other are at this
day of his profession) but yet as Lac-
tantius well noteth, when the same
men came to be sober, and spake of
judgement (as at theyr death or o-
ther time of distresse & misery) they
were as ready to confess God, as any
other whatsoeuer.

But for learned men, and people of
discretion, sobriety, and iudgemaent,
there was neuert yet any (were hee
Iew or Gentile) that doubted in this
verity, but had meanes of probations
to confirme the same, as more parti-
cularly in the rest of his Chapter shal
be declared.

*¶ Howe the Heathen prooued ther's
was a God.*

Section. 2.

A mong the Gentiles or Heathen
people, those men were always

of

Phyloso-
phers.

Foure prin-
cipall Scien-
ces.

The Ma-
thematiick
proueth not
G O D.

That there is a God.
of most credite and estimation, that
professed the loue of wisdom, & for
that respect were tearmed Phyloso-
phers. Who being deuided into di-
uers sorts & sefts, had 4. principal sci-
ences, wherof they made profession,
each one of these hauing other lower
Science, comprehended vnder it.

The first of these foure, is called
Naturall Phylosophie ; the second,
Mortall ; the third, Supernaturall, or
Metaphisick ; the fourth, Mathematiick. And for the first three, they haue
each one their proper meanes, & pec-
culier proofes, whereby to conuince
that there is a G O D . The fourth,
which is the Mathematique, for that
it hath no consideration at all, of the
efficient or finall cause of tlings(vn-
der which two respects and conside-
rations only, God may be known &
declared vnto men in this vvorlde)
therefore this Science hath no pro-
per mean peculiare to it selfe, for pro-
ving this verity, as the other Sciences
haue, but receaueth the same as bor-
sowed of the former.

The Naturall Phylosopher.

THE Naturall Phylosopher among
the Gentiles, had infinite argu-
ments,

That there is a God.

ments, to prooue by creatures, that there was a God. but all hee reduced to three principall & generall heads, which he termed *Ex motu, ex fine, et ex causa effidente*. That is, arguments drawne from the Motions, from the Ends, and from the cause efficient of creatures that wee beholde; which tearmes, the examples following shal make cleere and manifest.

The argument of Motion standeth upon thys generall ground in phylosophy, that *Whatsoeuer is moued, is moued of another*. VVherein also is obserued that in the motions of creatures, there is a subordination the one to the other. As for example, These inferiour bodies vpon earth; are moued and altered by the ayre and other elements; & the elements are moued by the influence & motion of the Moone, Sunne, and other heauenly bodyes; These lincts againe are moued from the highest Orbe or Sphere of all, that is called *The first mouable*, aboue which we can goe no further among creatures. The first argument in Naturall philosophy. Arist. lib. 7. et 8. phy.

Now then asketh the Phylosopher

heere, who moueth this *first mouable*? For if you say that it moueth it selfe, it is against our former ground,

That there is a God.

that nothing is moued in nature but of another. And if you say that some other thing moueth it, then is the question againe, who moueth that other? and so from one to one, vntill you come to some thing that moueth, and is not moued of another, and that must needs be God, which is aboue all nature.

**Plato lib. 10
de leg.**

**Arist. lib. 8.
physic. cap. 5.**

An argument taken from the Clock.

Arist. lib. de sonde.

This was the common argument of Plato and of Aristotle, and of all the best Phylosophers. And they thought it a demonstration vnauoydable. & it seemeth they were admo- nished of this argument by considera- tion of the Clock, whose hammer when it striketh, sheweth the next wheele whereby it is moued, & that wheele sheweth to another wheele, and so from one to one, vntill you come to him that was the first cause of motion to all the wheelles, that is, to the Clock-maker himselfe.

Aristotle, to King Alexander, v- seth thys prety similitude, That as in a quiar of Singers, when the fore- man hath giuen the first tune or note, there ensueth presently a sweet harmonie, and consent of all other voyces both great and small, sharpe & meane; so God in the creation of

this

That there is a God.

this worlde , hauing given once the A similitude first pushe or motion to the highest heauen, called *Primum mobile* , there ensueth vpon the same, all other motions of heauens, plannets, elements, and other bodies, in most admirable order, concorde, and congruitie, for conseruation & gouernment of the whole. And thus is God prooued by argument of motion.

The other two arguments of the *End, and of the cause efficient of creatures*, are made evident in a certaine manner, by this that hath been spo-ken of motion. For seeing by expe-rience , that euery thing brought forth in nature , hath a peculiar end appointed, wherunto it is directed by the selfe same nature , (as we see the bird is directed to bwilde her nest by nature, the Foxe to make his den, &c so the like in all other creatures) the Philosopher asketh here, what thing is that that directeth nature her selfe, seeing each thing must haue some-what to direct it to his end? And no answere can be made, but that the Director of Nature , must bee some-thing aboue Nature , which is God himselte This argument of the *final End*, is most excellently handled.

The second
argument of
Naturall
phylosophy,

That there is a God.

*Phylo lib. de
opisi mund.*

The third
argument in
Naturall
phylosophy,
** Vide Plu-
tarcl de pla-
getis philos.*
*Arist. lib. de
mund. Et vide*
*Plot.lib.de
mund.*

Phylo Iudeus, in his learned treatise,
of the workmanship of the world

From the *Cause efficient*, the phy-
losopher disputeth thus. It is evident
by all reason, in respect of the cor-
ruptions, alterations, and perpetuall
motions of all creatures, that thys
world had a beginning, and * all ex-
cellent Phylosophers that euer were,
haue agreed therewpon, except Ari-
stotle, who for a time held a fantasie
that the worlde had no beginning,
but was from all eternitie, albeit at
last in his old age, hee contesled the
contrary in his booke to K Alexander.
This the being so, that this world
had a beginning, it must needes fol-
low also, that it had *an efficient cause*.
Now the is the question, who is that
efficient cause, that made the world?
If you say, that it made it selfe, it is
absurd for how could it haue power
to make it selfe, before it selfe was,
& before it had any beeing at all? If
you say, that some thing within the
world, made the worlde, that is, that
som one part of the world, made the
whole, this is more absurd; for it is
as if a man should say, that the finger
(& this before it was a finger, or part
of the body) did make the whole
body.

That there is a God.

body. Wherefore we must confess by force of this argument, that a greater and more excellent thing, than is the whole world put together, or the any part thereof, made the world, & was the *Cause efficient* of the frame that we see ; and this can be nothing else but G O D, that is aboue the wold. So that heereby we see, how many wayes the Naturall Phylosopher is fraught with arguments, to proue there is a God, & that by reason onely, without all light or asistance of fayth.

*The Metaphisickē and his
argument.*

B Vt the Metaphisickē, or supernaturall Phylosopher among the Gentiles as hee to whom it appertained most in speciall to handle these high and supernaturall affaires, and many more arguments and demonstrations, to proue and conuince the being of one God.

And first of all hee sayde, that it could not stand with any possibilitie in his Science, that *Ens finitum*, a thing finite, or closed within bounds or limits, (as this worlde, and euery creature therein is) could be, bur frō

The first ar-
gument in
Metaphi-
sicke.

That there is a God.

some Maker or Creator. For (sayth he) the thing that in it selfe is not infinite, bath his bounds & lymits, and consequently there must bee some thing that assigned these bounds and limits. And seeing in this world there is no creature so great, which hath not bounds and limits, wee must of necessitie imagine some infinite supreme Creator or maker that limited these creatures, even as wee see that the Potter at his pleasure, gyueth boundes and limits to the potte that he frameth.

A Maxime
in Metaphi-
sicke.

*Arist. lib. 3,
metap. ca. 2.*

Thys argument the Metaphisicke confirmeth by a ruled principle in his Science. *That every thing which is by participation, must be reduced and referred to some other thing, that is not by participation, but of it selfe.* And hee calleth *a thing by participation,* which is not in the fullest or highest degree of perfection in his kind, but may haue addition made vnto it. As for example, water, or any thing else that is heated by fire, is hote by participation, & not of it selfe, for that it may alwayes be hotter, & haue addition of heate made vnto it; but fire is hote of it selfe, and not by participation, for that it hath heate in the highest

That there is a God.

highest degree, and in that kinde can receaue no addition, wherefore the heate of all other thinges, which are hote by participation of fire, are reduced (concerning their heat) to the heate of fire, as to their originall.

Now then (saith the Metaphisick) we see by expericnce, that all the creatures and parts of thys worlde, are *tbinges by participation onely*, for that they are infinite in nature, and haue limitations in all their perfections, & may receaue additions to the same, and consequently, they must of necessitie bee referred to some higher cause that is infinite in perfection, and consisteth of it selfe alone, without participation from others ; and thys is God, who being absolute, endlesse, and without all limitation of perfection in himselfe, deriueth from his owne incomprehensible infinitenes, certaine limited natures and perfections to every creature ; vvhich perfections in creatures, are nothing else but little particles, and participations of the bottomlesse sea of perfections in the Creator, where vnto they are to be referred and reduced, as the beames to the Sunne, and the brook to the Fountaine.

How all creatures are by participation of God.

That there is a God.

The second
argument in
Metaphisick
Multitude.

*Plato in
Parmen.*

*Primum mo-
bile.*

*Microcos-
mos.*

A second argument vleth the Metaphisicke, grounded vpon certaine rules of vnity, whereof one principle is, *that every multitude or distinction of things, proceedeth from some vnity, as from his fountaine.*

This hee sheweth by many examples of things in this world. For we see by experience, that the diuers motions or mouing of the lower Spheres or bodies celestiall do proceed of the mouing of one highest Sphere, & are to be referred to the same, as to their Fountaine. Many Riuers are reduced to one well or of-spring, innumerable beames to one Sunne, and all the boughs of a tree to one stock.

In the body of man, which for his beauty and variety is called the *little world*, the vaines which are without number, haue all one beginning in the Lyuer, the arters, in the hart, the sinowes, in the bravse. And that which is more, the infinite actions of life, sence and rea'on in man, as generations, corruptions, nourishments, digestions, and alterations; feeling, smelling, tasting, seeing, hearing, mouing, speaking, thinking, remebering, discoursing, and ten hundred thousand particular actions, operations, and

That there is a God.

and motions besides, which are exercised in mans body, vnder these or other such names and appellations; all these(I say) being infinite in number, most admirable in order, and distinct in euery their office and operation, doe receave notwithstanding their beginning from one most simple vnity, and indiuisible substance, called the soule, which produceth, gouerneth, and directeth them all to so innumerable, different, and contrary functions.

By this concludeth the Metaphysick, that as among the creatures, we find this most excellent order & connexion of things, whereby one bringeth forth many, & euery multitude is referred to his vnity; so much more in all reason, must the whole trame of creatures contayned in the worlde, (wherein there are so many millions of multitude with their unities) be referred to one most simple & abstract vnity, that gaue beginning to them all, and this is God.

A third argument vseth the Metaphysick, derived from the subordination of creatures in this world, which subordination is such, & so wonderfull, as we see no creature by nature

The thyrd argument in Metaphysick Subordination.

That there is a God.

Terueth it selfe, but another, and altogether doe conspire in seruing the common. We see the heauens doe moue about cōtinually without ceasing, & this not to serue theselues, but inferiour creatures, lesse excellent then themselues. We see the water moy-
Reneth the ground, the ayre cooleth,
openeth, & cherisheth the lame, the
Sunne heateth and quickneth it, the
Moone and starres poure forth their
influence, the winds refresh it, and all
this not for themselues, but for other.
The earth againe, that receiueth these
seruices, vseth not the same for her
selfe, or for her owne comoditie,
but to bring forth grasse where-with
to feede Cattell, and they feede not
for themselues, but to giue nourish-
ment vnto man.

A simili-
tude.

Now then (saith the Metaphisick) if a man that stood a farre off vpon a mountaine, shoulde see in a field vnder him, a great, huge, and maine Armie of Souldiours, most excellent, well appointed, each one in order agreeing with the other, deuided into Ranks, Squadrons, Companies, and Offices, subordinate the one to the other by degrees, and yet all tending one way, all theyr faces besy vpon

one

That there is a God.

one place, all moving, marching, and turning together, all endeououring with alacrity towards þ performance of one common seruice by mutuall assistance, without discention, discord, difference, or clamor, he that should see this (sayth the Metaphisick) as he could not but imagine some generall high Captaine to be among these Souldiours, whom all obeyed, and from whose supreame commaundement and order, this most excellent subordination, agreement, and vniōn proceeded, so much more, vpon consideration of the former coherence, consent, and miraculous subordination of creatures among themselues in theyr operations, must we inferre, that they haue some generall commaundement ouer them all; by whose supreame disposition, each creature bath his charge & peculier taske appointed, which hee must performe, for the common and vniuersall seruice of the whole.

The fourth reason or argument
alleged by the Supernaturall Phy-
losopher, is, of the metuailous pro-
vidence, art, and wisedome, discou-
red in the making of every least cre-
ature within the worlde. For seeing

The fourth
argument
in Metaphi-
sick Provi-
dence.
phere

That there is a God.

there is nothing so little, nothing so base or contemptible, within the compass of this heauen that couereth vs, but if you consider it, you finde both art, order, proportion, beauty, and excellencie in the same: this cannot proceede of Fortune, as foolish * Lucretius and some other would haue it, for that Fortune is casualty without order, rule, or certainty, & therefore it must needes come from the wisedome and prouidence of some omnipotent Creator.

* Lucretius
made diuers
bookes a-
gainst the
workman-
ship of the
world.

If you take a flye, or a flea, or a leafe from a tree, or any other, the least creature that is extant in the world, and consider the same attentively; you shall finde more myracles then parts therein: you shall finde such proportion of members; such varietie of colours; such distinction of offices; such correspondence of instruments; & those so fit, so well framed, so coherent, and so subordinate; as the more yee contemplate, the more ye shall meruaile, neyther is there any one thing in the worlde more effectuall, to drawe a man to the loue and admiration of his Creator, then to exercise himselfe often in thy contemplation: for if

his

That there is a God.

his heart bee not of stone, this will
moue his affection.

We read of Galen a prophane and *Galen, lib. 5^a*
very irreligious Phisitian, who as him *de vsu part.*
selfe confesseth in a certaine place, ta-
king vpon him to consider of the
parts of mans body, & finding much
wisedom in the order, vse, and dispo-
sition of the same, sought first to giue
the praise and glory therof to nature,
or to some other cause than to God.
But in processe of time, beeing op-
pressed (as it were) with the excee-
ding great wisedom, cunning, & pro-
vidence, which he discouered in eue-
rie least parcell and particle of mans
body, wherein nothing was redun-
dant, nothing defectiue, nothing pos-
sible to be added, altered, or better
devized; hee brake foorth into these
words: *Compono hic profecto cantici*
in Creatoris nostris laudem, quod ultra
res suos ornare volunt, melsus qua rura
arte possent. *Heere truly doe I make*
a song in prayse of our Creator, for
that ot his own accord, it hath pleased
him to adorne & beautifie his things
better, than by any art possible it
could be imagined.

Heereby then doth the Metaphi-
sicke gather and conclude most eu-
idently;

That there is a God.

dently, that there is a God, a Creator, a most wise and powerfull artificer, that made all things, such a one, as exceedeth all bounds of nature, and of humaine ability. For if all the world should ioyne together, they could not make the least creature that wee see in this world. He concludeth also, that the fore sight and prouidence of this Creator is infinite, for thinges to come in all eternity; and finally, that his wisedom and cogitations are inscrutable. And albeit sometime he reueale vnto vs some part thereof, yet often againe wee erre therein. For which cause, a wise Heathen Platonick cōcludeth thus, after long search about these affaires. I will praise God (sayth hee) in those thinges I vnderstand, and I will admire him in those things which I vnderstand not. For I see that my selfe oftentimes, doe things wherein my seruants are blind & conceiue no reason. As also I haue seene little children, cast into the fire Jewels of great price, & their Fathers wrytings of great learning and wisedome, for that they were not of capacity to vnderstand the value, and Worthines of the thing.

One argument more vwill I alledge

A wonderful
Speech of a
Heathen.

*Plotin.lib.
de pron.*

That there is a God.

ledge of the Metaphisick, grounded vpon the immortality of mans soule, which immortality is prooued with one consent of all learned men, (as Plato alledgedeth) for that it is a spirit and immateriall substance, whose nature dependeth not of the state of our mortall body, for so by experience we see daily, that in old men and withered sickly bodies, the mind and soule is more quick, cleere, pregnant, and huely then it was in youth, when the body was most lusty.

The same is also prooued by the vnquenchable desire which our mind hath of learning, knowledge, wisdome, and other such spirituall and immateriall things, wherein her thirst by nature is so great, as it cannot be satisfied in this lyfe, neyther can the obiects of sence & bodily pleasures, or any other commodity or delight of this materiall world, content or satiate the restlesse desire of this immateriall creature. Which is an euident argument to the Phylosopher, that some other obiect and contention is prepared for her in another world; and that of such excellencie and supereminent perfection, as it shall haue in it all wisdome, all learn-

The first ar-
gument in
Metaphisick
immortalitie
of the soule.
*Plato lib. 10
de Repub.*

When the
desire of our
soule shal be
satisfied.

ning,

That there is a God.

ning, all knowledge, all beauty, & all other causes of loue, ioy, & contentation, wherein our soules may rest for euer

This being so (sayth the Phylosopher) that the soule & minde of man is immortall, of necessity it must ensue, that an immortal Creator sent the same into our bodies, and that to him againe it must returne after her departure from this life heere. This was the true meaning indeed (howsoever some latter interpreters haue misunderstoode the same) of that auncient doctrine of olde Philosophers, which Plutarch alledgedh out of Pythagoras and Plato ; affirming, that all particuler soules of men, came sent from one generall and common soule of the whole world, as sparkles from the fire, and beames from the common sunne ; and that after their seperation from their bodies, they shall returne

againe to that generall soule, called *Anima mundi*, the soule of the world (for that it giueth life & being to the world) and so to remaine with that generall soule eternally.

This was th. doctrine of old Philosophers, which seemed indeede to haue been nothing else (though de-
pured

*Themist. in
lib. de anima.*

*Plut. de pla-
cit phylos.*

*The mea-
ning o told
Phyloso-
phers tou-
ching An-i-
ma mundi.*

That there is a God.

liuered in other speeches) but that which Salomon himselfe affirmeth in playnes wordes, *Et spiritus redibit ad Deum, qui dedit illum:* and our soule or spyritle shall returne to God that gaue it vnto vs. And this may suffice for a tast of that which the Metaphisick or Supernaturall Philosopher can say, for proofe that there is a God.

The Morrell Phylosopher.

THESE remaineth yet a third part of humaine wisedom or philosophy, called Morrell, whose reasons and arguments for proofe of this verity, I haue of purpose referred to the last place, for that they be more plaine and easie then the former, and more sensible to the capacite of euery simple and vnlearned Reader

For first of all, hee obserueth in The first argument of the very naturall inclination of man, (be his manners otherwise never so euill) that there is a certaine propension and disposition to confess some G O D or Deitie; as by example he proeueth in all Nations, were they never so fierce or barbarous, yet alwayes confessed they some God by nature,

That there is a God.

* Tertullian
handleth
this poynt
exceedingly
in *Apolog.*

nature, though no man did teach or instruct them therin The same is cōfirmed by the cōmon vse of all Heathens, in * lifting vp theyr eyes and hands to heauen, in any suddaine distresse that commeth vpon them. Which importeth that nature her self hath ingrafted this feeling, that there is a God Yea, further he alledgeth, that by experience of all ages, it hath ben proued, That Atheists thēselues, that is, such men, as in their health & prosperity, for more liberty of sinfull life, would striue against the being of any God; when they came to die, or fall into any great misery, they of all other men, would shew themselues most fearefull of this God, as Seneca declareth, and as Suetorius sheweth in the example of Caligula. Which is a token, that theyr conscience inforced them to beleue a God head.

*Seneca.lib. I.
de ira Suet.
in Calig.*

The saying
of Zeno,
touching
the death of
Atheists.

Nay, Zeno the Phylosopher was wont to say, that it seemed to him a substantiall proofe of this verity, to heare an Atheist at his dying day, preach God frō a payre of gallowes, or rather such place of misery, (when he asked God & nature forgiuenes) than to heare all the Phylosophers in

the

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the worlde dispute the poynts ; for that at this instant of death and miserie, it is lyke, that such good fellowes doe speake in earnest and sobrietie of spyrit, who before in theyr wantonnes, impugned God, eyther of vanity, ambition, sensuality, or dissimulation.

Now then, when the Mortall Philosopher hath prooued by this naturall inclination of man, that there is a God, which hath imprinted in vs such a feeling of him selfe, as no conscience can deny him, when it commeth to speake fincerely : then steppeth he a degree further, and proueth that this God which is acknowledged, can be but one ; for that if he be a God, he **The reason** must be infinite, and if he be infinite, why there he can haue no companion, for that can be but two infinite things cannot stand together. without impeachment the one of the others infinity.

He proueth the same by the custome of the most Gentiles, who (as *Lact. lib. 2.* Lactantius well noted in his tyme) *diss. instit.* whē they swore, or curled or prayed, *cap. 2.* or wished any thing hartily, (especially in affliction, that lighteneth the vnderstanding,) theyr fashion was *Deus et non* to say God, and not the Gods. And *Dy.* for

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for the learnedest sort of them, howsoeuer they dissembled, and applied themselues outwardly to the error of the common people, yet in earnest they neuer spake of more thē of one God, as Plato signifieth of himselfe to Dionisius King of Sicily, in a certaine Letter, wherein he gaue him a signe when he spake in earnest, and

Plato Epist. 13, ad Dioni. when in iest. *Hinc discis tu, scribā ego serio, nec ne: cū serio, ordior Epistolam ab uno Deo, cum fecus a pluribus.* By this signe shall ye knowe whether I write in earnest or not: For when I write in earnest, I begin my Letter with one God, and when I write not in earnest, I doe begin my Letter in the name of many Gods.

Cyrillus lib. 2, con Iuli.

*Plotin, Ennea, 1, lib. 8
1.2, et En. 6,
lib. 4. capit.
1, 2, 3, 4.*

Iulian the Apostata, in his three most scorntfull Books that he wrote against vs Christians. (whom contemptuously he called Galileans) endeavouring by all his meanes to aduaunce and set forth the honour of Paganisme, alledgedeth this Plato for a chiefe pyller and father thereof, and dareth preterre him with our Moses: and yet you see what hee testifieth of himselfe. And that this was his perpetuall opinion, three of his most worthy Schollers, I mean three of

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of the most learned that euer professed the Platonick sect, Plotinus, Porphyrius, and Proclus, all Heathens themselues do testifie & proue in divers parts of theyr workes, assuring, that both they & their maister Plato, neuer beleueed indeede but only one God. And as for Socrates, that was Platos Maister, and pronounced by the Oracle of Apollo to be the wilest man in all Greece, the world knoweth that he was put to death for iesting at the multitude of Gods among the Gentiles.

Aristotle that ensued after Plato, began the sect of Peripateticks, and was a man so much given to the search of Nature, as in many things he forgot the Author of Nature, or at least wise, he treated little and very doubtfully thereof, yet in this old age, when hee came to write the booke of the world to K. Alexander (which booke S Iustine the Martir esteemed greatly, & callid it the Epitome of all Aristotle's true philosophy) he resolueth the matter more cleerely, saying thus of God, *He is the Father of Gods and men, he is the maker and conseruer of all things that be in the world.*

And he addeth further in the same place,

Porph lib. 2,

de abst. et lib.

de occa. cap.

22, Procl. in

theola. Pla-

ton. et lib. de

animat et

Dem. 1, 31.

42, 53.

Socrates.

Apuleius A-

legus, et La-

erti in vita

Socratis.

Aristotle &

the Peripa-

teticks.

Iustin. in

Apola.

Arist. lib. de

That there is a God.

*Theo. in me-
taph. Alex.
Aphrod.lib.
de proniden.*

place, that the multitude of manie Gods was inuented to expresse the power of this one God, by the multitude of his ministers; so that he maketh all Gods to be seruants besides only one. Which sentence of their maister, Theophrastus and Aphrodisius, two principall Peripateticks, doe confirme at large

*Zeno & the
Stoicks.*

Zeno, the chiefe and Father of the Stoicks was wont to say (as Aristotle reporteth) that, *eyther one God, or no God.* Which opinion is auerred euery where, by Plutarch & Seneca, two most excellent Writers, and great admirers of the Stoick seuerity. And before them, by Epictetus, a man of singuler account in that Sect, whose words were esteemed Oracles. *Di- cendum ante omnia, unum esse Deum, omnia regere, omnibus prouidere* Before all things (sayth he) we must affirme that there is one God, and that this God gouerneth all, & hath prouidence ouer all.

*The Aca-
demicks.*

As for the Academicks, who made the fourth devision or sect of Philosophers, it is sufficient which I haue mentioned before, that Socrates their founder, was caused to dye for his opinion in this matter; albeit it seeme

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seeme, that such as insued in that sect, whose profession was to dispute and doubt of cuerie thing, * came at length, by theyr much iangling and disputing, to beleue and hold nothing. Wherof Cicero himselfe may be an example, who in his Bookes *De natura Deorum*, followeth so farre the Academicall vaine of doubtfull disputing to and fro about the nature of Gods, as he may seeme (and so did he to due s Christians of the Primitive Church) to bee very irresolute whether there were any God or no.

Albeit in the end hee make shew to [Acrob.com](http://www.acrob.com) conclude very plainly & perempto- gentes. rily wth the Stoicks.

All the foure sects of Philosophers then, who in theyr times bare the credite of learning & wisdom, made profession of one God, when they came to speake as they thought. But if we ascend vp hier, to the dayes before these sects began, that is, to Pythagoras, * & Archytas Tarentinus, and before them againe to Mercurius Trismegistus, that was the first parent of Phylosophie to the Egyptians; we shall finde them so reholite and plaine in this poynt, as no Christian can be more. Wherfore he that

* So in this time of variety of Sects.

All old philosophers acknowledg'd one God.

* Tide apud Plutarch de placitis physico Trism. in Pand. et in Asclep.

desir-

'That there is a God.'

desireth to see innumerable examples, as well of these mens sayings, as of other learned Heathens of all ages; let him reade but S. Cyrils first Booke against Julian the Apostata; or Lactantius his first and seconde Bookes against the Gentiles and he shall remaine satisfied.

The recollection of
the first ar-
gument in
Morrall phi-
losophy.

This then is the Morrall Phylosophers first argument, the inclination of all people to beleue a Godhead; the instinct of nature to confess it, the force of mans conscience to feare it, the custome of all Nations to adore it. And finally, the consent and agreement of all learned and wise men, in applying this God head not to many, but to one only, that made this world, and gouerneth the same.

Trismeg. in
Paman. cap.
2.3.4.5.6,
&c.
In Asclep. I,
2.6,&c.

Non hominibus, non demonibus, non
Dijis spiss, quos non natura ratione; sed
honoris causa Deis nominamus Wee
attribute not the appellation of true
God (saith Trismegistus) eyther vnto
men or vnto deuils or vnto the mul-
titude of other Gods themselues, for
that wee call them Gods, not in re-
spect of theyr natures, but for ho-
nours sake. That is, wee call them
Gods to honour them for theyr fa-
mous acts, and not for that we think
them

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them in nature true Gods. Which Cicero consumeth in these wordes ; *The life of man, and common custome hath now recessed, to lift vp to heauen by fame and good will, such men as for their benefits are counted excellent. And herelesse it commeth, that Hercules, Castor, Pollux, Aesculapius, & Liber, are now become Gods, and heauen almost is filled with mankind.*

Cicero his
opinion of
the multi-
tude of Pa-
nime Gods
how they
were made.

The second argument of Morall phylosophie, is, *De ultimo fine, et summo hominss bono*, that is, concerning the last ende of man, and of his highest or supreame felicitie, wherby the being of God is also confirmed. And albeit I haue layd some-what of mans end before ; yet that which in this place I am to adde, is more proper and peculiar to Morall Phylosophy. For as other Sciences may, & doe consider the finall ends, of other creatures, which are diuers, and yet all concur for the seruice of man, so this Science of Morall Phylosophy, doth properly consider the finall end of man himselfe, calling it, *summum bonum*, his greatest and highest happiness, where vnto he was created, and where vnto he tendeth in this life, and wherein he resteth and reposeth.

The second
argument in
Morall phi-
losophy.

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Seth, without further motion or appetite, when he hath obtained it.

For better vnderstanding wherof, it is to be cōsidered, that euery thing in this worlde, hath some particuler end, together with an appetite & desire ingrafted by nature to that ende, which desire ceaseth when the end is obtained. As for example, a Stone hath a naturall appetite to go downward into the Centre or middle of the earth, and so resteth in no place (except by violence it be staied) vntill it come thereth. On the contrarie, fire reposeth no where, (except it be restrained) vntill it mount aboue the ayre to his peculier and naturall place of abode, where, of it selfe it resteth. And so in other thinges that are without fence, there is a certaine appetite and desire to their end, which end being once obtained, that desire and appetite of it selfe reposeth.

In beasts likewise wee behold, that they haue a desire to fill their bellies, and to satisfie theyr other fences, which beeing satisfied, they remaine contented, and desire nothing els, vntill the same appetite of fence want his obiect againe. Wherby we perceiue, that sensualitie of contentation

**The felicity
of beasts.**

That there is a God.

of the sences, is the finall end desired
of beasts, & theyr very *summum bonum*, or supreame felicity.

But in man, albeit for maintenance
of the body, there bee this appetite
also to satisfie his sences, according
to the lower proportion of his mind
that is called *sensatiue*, yet according
to the higher part of his mind, whose
name is *Reason*, or the reasonable
part, (which is the onely part indeed
that is peculier to man, and distin-
guisheth him from vnreasonable
beastes) he hath an appetite of some
more high and excellent obiect, the
is the contention of these sences:
for that by experience wee see and
feele, that oftentimes when the sen-
ces be al satisfied, yet is the mind not
quiet, which argueth, that sensualitie,
or sensuall delectation, is not our
summum bonum, wherein our minde
must rest, and enjoy her felicitie.

Heereupon haue Phylosophers &
Wise men fallen to dispute in all a-
ges, what should be the finall felicity
and *summum bonum* of mankind
And Cicero sayth, that this poynt is,
cardo totius philosophiae, the vertie
ooke or hinge wheron all phyloso-
phy hangeth. For that this being once

*Cic.lib.de si.
bonorum &
malorum.*

D 2. found

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sounde out, cleere it is, that all other things and actions are to be referred to the obtayning of this end & happiness. And therefore about this point there hath been meruailous contention and fight among Philosophers, the Stoicks refuting the Epicures, & Peripatetiques refuting againe the Stoicks; and the Platonickes, (who went neerest the truth) impugning and refuting both the one and the other; and this dissencion went so far foorth, the one part ascribing one thing, and the other another, to bee this felicitie or *summum bonum*, that Marcus Vattro, a most learned Romaine, gathered two hundred, four-score, and eyght different opinions (as S. Augustine noteth) about thys matter.

*Aug. lib. 19
de ciuit. ca. I*

The sentece
of Plato in
Phædon.

And finally, when all was sayd, and examined, Plato found, that nothing which might be named or imagined in thys life, could bee the felicitie or *summum bonum* of man, for that it coulde not satisfie the desire of our mind. And therfore he pronounceth this generall sentence. *It is impossible that men should finde theyr felicitie or summum bonum, in this lyfe, seeke what way they will, but in the next lyfe*

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life, without all doubt it must be found. The reson of which sentence & determination was , for that Plato was able to refute any thing , that the other Phylosophers dyd or coulde name, to bee our felicitie and finall end in thys life ; were it riches, honors, pleasures,morall vertues, or other like which each seft did assigne.

As for example, he proued that riches could not bee our *summum bonum*, or happines , for that they are vncertaine, vndurable, vaine , variable, and things that bring with them more danger often-times & trouble of minde then pouertie dooth. Honours hee refelled , for that besides theyr vanitie , they depende of the mouth & mindes of other men who are changeable and inconstant. Pleasures of the body , and voluptuousnes, for that they are common to vs with Beastes, and always haue annexed theyr sting, and discontentation when they are past. Morall vertues,for that they confist in a certain perpetuall fight & war with our own passions, which never giue vs rest or repose in thys lyfe. Finally, whether soever we turn our selues,or what so ever wee lay our hands vpon in thys

Howe no-
thing in this
life can bee
our feliciue.

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life, to make our felicity or *summum bonum*, it fayleth vs (saith Plato) neither giueth it any durable contentation to our mind; wherfore thys felicitie is to be sought and obtayned, in the lyfe to come.

Thus farre arriueth Morall phylosophy by reason to prooue, that mans felicitie or finall end, cannot be in any thing of thys lyfe or world. It

How farre
Morall phy-
losophy rea-
cherh, in de-
termining
mans felicity

proueth also by the same reason, (as in part it hath been touched before) that this felicity of our minde in the lyfe to come must be a spirituall and immateriall obiect, for that our mind and soule is a spirit; it must bee immortall, for that our soule is immor-

tal. But what? goeth yet humaine phylosophy any further? or can Plato assigne the particular poynt wherin it standeth? Heare his words, and confesseth that not without reason he was called Diuine. In this it consisteth (saith he) *Vt coniungamur Deo, qui omnis beatitudinis fastigium, meta, finis.* That we be ioyned to God, who is the top, the butt, and the end of all blessednes. And can any Christian (think you) lay more the this? Yet harken what a Scholler of hys Layth, for explication of his maisters

*Plato in
Theod.*

That there is a God.

sentence; *Supremus hominis finis, su- Ploti. Enr.*
prenum bonum, id est Deus. The finall
end of man whereto he tendeth, is a
supreame or soueraigne good thing,
and this is God himselfe. By which
wordes wee see, that these Heathens
by the ende of man could finde out
God, vwhich was the second argu-
ment propounded in Morall Philo-
phie. -

A third argument vseth the Mor-
all Phylosopher for proofe of God, The third
(which shall be the last I will alledge argument in
in this place) deduced from consid- Morall phi-
ration of good and euill, vice and ver- losophy tou-
tue, & especially of the reward, which ching re-
by nature, reason, and equity, is due to ward & pu-
the one: as also, of the punishment nishment.
belonging to the other.

For (saith he) as in all other things,
creatures, and actions of this world,
that passe from the Creator, wee see
proportion, order, iustice, wisedome,
and prouidence obserued; so, much
more must we assur our selues, that
the same is obserued in the same Cre-
ators actions & proceeding towards
man, that is the chife and principall
of all other his creatures.

Now then we see and behold, that
all other creatures are directed to

'That there is a God.

their ends by nature, and doe receaue comfort and contentation so long as they holde that course: and losse, disease, and griefe, as soone as they breake and swarue from the same. Onely man, hath reason giuen him whereby to knowe and iudge of his end; and the holy Scriptures, where he may eyther direct his way to the same by vertue, or run astray by folowing of wickednes. Where- vpon it ensueth, that in all equitie and iustice, there must remaine reward for such as doe well, and follow the right path assigned them to theyr end and felicity, vwhich is by good lyfe; and punishment for the other that abandon the same, for pleasure and sensuality.

But we see in this world, sayth the Phylosopher, that most wicked men doe receaue least punishment; and many there be, (as Princes and high Potentates) whose liues and actions, be they neuer so vicious, yet are they aboue the correction of mortal men; and many poore men on the contrarie part, who for theyr vertue, patience, and honesty, receaue nothing in this lyfe, but enuie, malice, contempt, reproch, despite, and oppression.

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sion. * Wherefore (saith he) eyther * See of this wanteth there prouidence and equity matter So- in the gouernment and disposition of crates in A- these affayres, which wee see not to polog. want in things of lesser moment: or else must there be a place of punish- ment and reward in the life to come, vpon the soules of such as part from *Plato in Crat* hence, and a iust & a powerfull Judge *til. et in Gorgo* to make recompence of these inc- *gia, et in* qualities and iniustices permitted in *Pheid. et in l.* this world. Which Judge can be none *io, degibus.* but the Creator himselfe. *Plutarch de*

And so hetherto haue I declared *Seranuminis* how euery particuler science among *vindicta, and* the Gentiles, had particuler meanes *others.* and wayes to demonistrate God by contemplation of his creatures, and by force of reason, which no man could denie.

Now remaineth it to shewe, howe the Iewe or faythfull Israelite before Christes appearance in the flesh, was able to confirme this verity to a Hea- then, which shal be the subiect of the Section following.

D^o 3.

Howe

That there is a God.

*How the Iewes were able to
prooue God.*

Section. 3.

*The people
of Israell
Gods par-
tage.*

THE people of Israell, that for many yeeres and ages, were the peculiar people & partage of God, as they dwelt inuironed with Gentiles of each side, that impugned their religion and worship of one God, and had many weaklings among themselves, that were often tempted to doubt of the same Religion, by the example of so many Nations, and Countries about them, that made profession of a contrary Religion, so bad the Divines and learned men of this people, diuers forcible proofes, and most reasonable arguments peculiar to themselves, (besides the gift of faith, or any other demonstration that hereto bath bee[n] alleadged) to confirme their brethren in the beleefe of one God, and to conuince all Atheists or infidels in the world.

Diuers thin- And albeit these proofes vwhich
ges wherby they vled were many, as the creation
the Iewes of the world by one God, the deui-
knew God. ding of the Hebrew Religion from

the

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the beginning ; the conuersation of God with Abraham , of whom the Iewes descended ; the myraculous deliuering of that nation from Egyp ; the Law receaved from Gods owne mouth by Moses ; the strange entrance of the Iewes into the Land of Promise ; the extinguishing of the Gentiles , vvhich before inhabited there ; the erection of the Iewish Monarchie and protection thereof against all Nations ; the miraculous deedes and sayings of Prophets ; and a thousand reasons beside , vvhich confirme most evidently , that the Iewes God, was the onely true God, yet for that all these thinges and sayings with an Infidell , had no more credite, then the vvyrtings or Scriptures wherein they were recorded, hereby it came to passe, that all which a Iew could say for proofe of God, more then a Gentile, depended only vpon the authority of his Scriptures ; and for this cause hee referred all his proofes and arguments to make euident the truth and certainty of these Scriptures, which thing once performed, the being of one God cannot be called into controuersie ; for that gheſc Scriptures are nothing else, but

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a narration of the acts & gests of that
only God, which the Iewes professie.

We are now to see then, what the
Comforter Iew was able to say for proofe of his
ble to heare Scriptures, and consequently, for de-
the certainty monstration of God, & of his iudge-
of Scriptures ments declared therein. Which dis-
declared.

course, as it was profitable in olde
time, for stay and confirmation of all
such, as were or might bee tempted
with infidelity ; so can it not be but
very comfortable to vs Christians of
these dayes, to behold the certainty
of these Scriptures layde open before
vs vpon which the foundation of our
whole faith dependeth.

*The firste proofe of Scrip-
tures.*

Antiquity.

First therefore, the Iew for proofe
of his Scriptures, alledgeth the
great and wonderful antiquity there-
of. For as God (saith he) was before
Idols, and truth before falshoold, so
was the Scripture, (which is the story
of the true God) long before the
writings of Panisms or Infidels. Nay,
* further he sheweth, that the most
part of thinges recounted in the By-
ble, were done before most of the
Panisms.

* Iosephus,
lib. 10. con.
Appion,
handleth
this at large.

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Panym Gods were extant, and that
the very last Writers of the Hebreue
Cannon, which are Esdras, Aggeus,
Zacharias, and Malachie, (* alinost * Eusebius
sixe hundred yeeres before the com assigneth
ming of Christ, when the second them 570.
Monachy of Persians began) were in Chro.
before most of the Heathen aunci-
ent Historiographers; to wit, before
Hellanicus, Herodotus, Pherecides,
Thucydides, and Xenophon. And
albeit the Gentiles had some Poets
before, as Orpheus, Homer, Hesio-
dus, and Lycurgus the Law-maker,
that lyued a good while after: yet
the eldest of these, arriued no higher
than the daies of K. Salomon, which
was five hundred yeeres after Moses,
the first Writer of the Byble. After
whose time, the most part of Hea-
then Gods were long vnborne, as Eupheremias
Ceres, Vulcan, Mercurie, Apollo, *Misson in*
Aesculapius, Castor, Pollux, and Her-*Genealo.*
cules, as the Gentiles themselues in *Deorum*
their Genealogies doe confess. And
as for Abraham, that liued fiue hun-
dred yeeres before Moses, he was not
only elder than these Gods, which I
haue named, but also than Jupiter,
Neptune, Pluto and such other, who
for dignities sake and antiquity, are
called

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Cic. de natu-
ra Deorum.

called by the Gentiles, *Dij maiorum Gentium* the Gods of great Nations. And yet before Abraham, doe the Scriptures containe the story of two thousand yeeres or there abouts.

So that by this it is evident, that the wryting of Heathens, and the multitude of their Gods are but late fables in respect of the olde and venerable antiquity of Hebreue Scriptures, and consequently the authority of these Scriptures, must in reason be greater than all other wrytings in the world besides, seeing they were extant before all others, in those first times of simplicity and sincerity, and were in part translated into diuers languages, before the Monarchy of the Persians, that is, before any storie of the Gentiles were written, as Eusebius out of many Heathen Authors declarereth.

Euseb. lib. 9.
de prep.
Euang. cap.
2,3,4.

The second proofe of Scrip-
tures.

Their man-
ner of wry-
ting & con-
seruing.

Next to the reason of antiquity, is alledged the manner of wryting authorising, and conseruing these Scriptures, which is such, as greatly confirmeth the certainty of thinges

CON-

That there is a God.

contained therein. For first, whatso-
ever is sette downe in these writings,
was eyther taken immediatly from
the mouth of God, as were the pro-
phecies and bookeſ of the Law; or
else collected from time to time by
generall consent, according as mat-
ters and miracles fell out, as were the
Bookes of Judges, the Bookes of
Kings and Chronicles, and ſome o-
ther that contayne Records and Hi-
ſtories of times. Which books were
not gathered by ſome one priuate
man, vpon heare ſay, or his owne i-
magination, long after things done,
as Heathen hiſtories, and other pro-
phane records and monuments are;
but, they were written by generall
agreement, in the telfe ſame dayes,
when things were in ſight & know-
ledge of all men, and ſo could not be
faigned.

Secondly, when bookeſ were writ-
ten, they were not admitted into the How Scrip-
common authority of Scriptureſ, tures were
that is, of Gods word or diuine wry- authonised.
tings, but vpon great deliberation, &
most euident prooſe of theyr un-
doubted verity. For either the whole
Congregation or Sinagogue, who
had the approouing heereof, (and a-
mong

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mong whom commonly were diuers Prophets) did knowe most certainly the things and miracles to be true (as did also the whole people,) that were recorded in these Wrytings concerning Histories, or else they sawe the same confirmed from God, by signes and wonders, as in the booke of the Prophets, & of their Law-giuere Moyses it fell out.

Thirdly, vwhen anie thing vvas written and admitted for Scripture, the care of conseruation thereof was **The care of such & the reuerence of Iewes theresceruation.** vnto so great, as may easily assure vs, that no corruptiō or alteration could happen vnto it. For first the thing was coppied out into twelue Autentickall copies, for all the twelue tribes: and then againe in euery Tribe there were so manie copyes made, as were particular Sinagogues within that Trybe. All was done by speciall Notaries, Scribes, Ouer-seers, and witnesses. The coppies after diligent review taken, were layde vp by the whole congregation, in the treasure house of the Temple, vnder diuers locks & keys, not to be touched, but by men appoynted, not to be vsed, but with singuler reuerence. To add, diminish,

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diminish, corrupt, or alter, was present death by the lawes of the Nation. And then how was it possible (sayth the Iew) that among these Writings, eyther falsehood should creepe in, or truth once receaued, could afterward be corrupted?

It is not possible (sayth he) in reason, and therefore obserueth he another thing in this case, which in truth is of very great consideration, to wit, that no other Nation vnder heauen, did euer so much esteeme their own The estima- Wrytings, that they would offer to tion that the dye for the same, as the Iewes were Iewes had ready to doe, for euery sentence and of theyr sillable of their Scriptures. Wherfore Scriptures. also it did proceede, that in all theyre miseries and afflictions (wherein they were a spectacle to all the world) in all their flights and banishments, to Egypt, Babylon, Persia, Media, and other corners of the earth, in all their spoyles, assaults, and deuastations at home: they euer yet had special care to conserue these Wrytings, more than theyr owne lyues, and so haue kept the same without mayme or corruption more ages together, than all Nations in the worlde haue done any other Monuments.

The

That there is a God.

The third prooфе of Scriptures.

The finco-
rity of the
Writers.

THE third perswasion which is vsed by the Jew for the verity of these Scriptures, is, the consideration of the particular men that wrote them: who were such, as in no reason can be suspected of deceipt or falsehood. For as I haue sayde, the stories of the Byble, were written from time to time by publique authority, and by the testimonie of all men that lawe and knewe the thinges that are rehearsed. The Bookes of the prophecies were indited by the Prophets themselves, who were plaine, simple, and sincere men, authorised from G O D by continuall miracles, and yet so scrupulous and timorous of their owne speeches, as they durst say nothing, but onely, *The Lorde saith this, the Lord of Hostes commandeth that, &c.*

And when they preached and read theyr vvertings in the hearing of all the people, they protested, that it was not mans word, but Gods, and that for such they left it in the publique Treasurie of theyr Nation, vntill by tract of time, the euent and fulfilling

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ling of their prophecies should proue them true, (as always it did) and their own both liues and deaths declare, that they meant no falsehood; subiect to the corruption, pride, vanity, or ambition of this life (as other prophane & Heathen wryters were) and theyr deathes for the most part off red vp in holy martirdome, for defence of that truth which they had preached and written: as appeareth in * Eslay, that was lawed in peeces by King Manasses; in Ieremie, that was stoned to death by the commonon people; in Izechiel, that was slavne by the Captayne of the Iewes at Babylon; in Amos, whose braines were beaten out, by Amasis the wicked and idolatrous Priest in Bethell; in Micheas whose neck was broken by Ioram, sonne to King Achab; in Zacharias, that was slaine at the Alter and the like.

The lyues
and deaths
of the Pro-
phets.

* See Epi-
plan de vitis
Propheta.

And this for the Prophets of the latter tynes among the Iewes. But consider now, if we consider the first Prophet of all that wrote among the people, ses, first writer in the Prophet, but also an Historiographer, Bible. I meane Moses, that was not only a Law giuer, a Captaine, and a Priest, the first that euer reduced that people

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ple to a Common wealth , and the
first that put theyr acts and gestes in
wryting, or rather the acts and gestes
of the almighty God towards them :
this man (I say) if wee consider him
onely, I meane the circumstances of
his person) the Iewe thinketh this a
sufficient motiue to make any man
of reason beleue what souer hee
hath left written in the Bible without
further confirmation.

Euseb. lib 9. And first for his antiquity, I haue
et 10, de pre. spoken before, and the Heathens doe
Enan Ioseph. confess : and for myracles doone
lib. 1, de con- by him, the greatest enemies that e-
tent Appio. uer he had in the world; that is, Ap-
et ls. 2, anti pion in his fourth Booke against the
Iewes, and Porphyrie in hys fourth
Booke agaynst Christians doe ac-
knowledge them ; and Porphyrie
adiovneth more for proofe heereof,
that hee found the same confirmed
by the story of one Saconiation a
Gentile, who liued (as he affirmeth)
at the same time with Moses But
what ? all those myracles (say they)
were doone by Art-magick, and not
by the power of God, as Moses bo-
asted.

Exo. 3,4,8. But when asketh them the Iewe
where Moses a sheepheard , could
learne

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learne so much Magicke, or why
could not the Magicians of Pharaos,
whose study was in that profession
from theyr infancie, eyther doe the
lyke, or at least-wise deliuere them-
selues from the plagues of Egypt? *The mira-*
why did they cry out, *I he finger of*
God is heere? Where did you euer
heare of such workes doone by Ma-
gick, as Moses did, when he deuided
the Red-sea? when he called into his
Campe so many quayles vpon the
suddaine, as sufficed to feed sixe hun- *Exod. 16.*
dred thousand men, besides women
& children? When he made a Rock
to yeeld forth a Fountaine? when he *Numb. 11.*
caused a dewe to fall from heauen,
that nourished his whole Campe for
forty yeeres together? When hee *Iosua, 5.*
caused the ground to open, and swal- *Psalms. 77.*
low downe aliue, three of the richest
Noble men of all his Armie, toge- *Numb. 16.*
ther with theyr Tabernacles, and all
other bags and baggage? When he *Joseph lib. 4.*
caused a fire to come from heauen, *antiq. cap. 2.*
and consume fifty Gentlemen of the *¶ 3.*
former Rebels and Adhearents, with-
out hurting any one that stooode a-
bout them?

These things did Moses, and ma-
ny other in the sight of all his Army,
that

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that is, in the sight of many hundred thousand people, among which there were diuers his emulators & sworne enemies, as by the story and Scripture it selfe appeareth, Core, Dathan, & Abiron, with their faction, sought in all things to disgrace him, and to diminish his credite : and therefore, if any one poynt of the miracles had been reproueable, Moses would neuer haue durst to put the same in wryting, nor would the people haue stood with him, and much lesse haue receaued his writings for diuine, and for Gods owne words, (being solicieted against him by so potent means) had they not known all things to be most true therein contained, and had scene his strange miracles, and familiarity with God.

The plaine
and sincere
proceeding
of Moses.

But he dealt plainly and simply in this behalfe : he wrote the thinges of his owne dooings, which euery man present did know to be true : and of Gods speeches, and communications to himselfe, he wrote so much as hee was commaunded , whereof both God and his conscience dyd beare him witnesse . He caused the whole to be read vnto the people, and layd up in the sacred Arke and Tabernacle,

That there is a God.

de, as Gods owne writing, and couenant with that Nation. He caused all the whole Army to sweare and vow the obseruance thereof. And then drawing towards his death, he made a moit excellent Exhortation vnto them, persuading them sincerely to the seruice of their God; and confessing his owne infirmities, and howe for his offences he was to die before their entrance into the Land of Promise. He concealed not the offence of his brother Aaron, of his Grand-father Levi, of his Sister Mary, and other of his kindred, (as worldly Princes for their honors are wont to doe) neyther did hee goe about to bring in gouernment after his deceale, any one of his owne sonnes, (which is greatly to bee obserued) notwithstanding he left behind him goodly gentlemen fit for the roome, and himselfe of power to place them, if hee had endeououred; but hee left the gouernment to a stranger named Iosua, as G O D had commaunded him

Numb. 20,

and 17.

Deut. 31.

Exod. 32.

Gene. 49.

Numb. 11.

Deut. 14.

Numb. 27.

Deut. 3.

All which things (saith the Iew) do prooue sufficiently, that Moses was no man of ambition, or of world'y spirite, but a true seruant of God, and

That there is a God.

consequently, that hee wrought not by Magick or falsehood, but by the only power of his Lord and Maister, and that his writings are true, and of the same authority , that in his lyfe and death hee affirmed them to be, that is, the vndoubted Word of Almighty God.

The fourth proofe of Scriptures.

Consent.

THIS he confirmeth yet farther by a fourth reason, which is the consent & approbation of all latter Writers of the Byble, that ensued after Moses. For as among prophane writers of worldly spirit, it is a common fashion for him that followeth to reprehend the former, and to hunt after praise by his auncestors disgrace; so in these Writers of the Byble, it is a most certaine argument , that all were guided by one spirit from God, that in continuance of so many Ages and thousand yeeres, no one yet euer impugned the other, but alwaies the latter supporting and approouing the former for true, doth build therevpon, as vpon a sure foundation. So the vverytys of Iosua doe confirme and

That there is a God.

and approue the writings of Moses; and the records of the Judges do reverence and allow the booke of Iosua. The story of the Kings & chronicles, do refer it selfe to the story of Judges. One Prophet confirmeth another. And finally, Christ approo- ueth all by the knowne dewision of the Lawe, Psalmes, and Prophets, which is a demonstration, that all their spirits agreed in one.

And thus hethereto hath beene declared the foure considerations, that Foure con-
are externall or without the Bible, to siderations
wit; the antiquitie and continuance externall.
of the Scriptures; the maner of their
writing and preseruing from corrup-
tion; the sincerite, vertue, and sim-
plicite of theyr Wryters; together
with theyr agreement & coherence
in one spirit. But now further, (sayth Considera-
the learned Iew) if you wil but open tions inter-
the booke it selfe, & looke into the nall.
Text, and that which therein is con-
tayned: you shall see Gods owne
hande, Gods owne characters, Gods
owne signe and seale, and subscripti-
on to the paper, you shall see Gods
omnipotencie, Gods Spirit, Gods
prudence, no lesse in theie Letters
of his Booke, then you behelde the

That there is a God.

Same before, in the tables of his creatures. Nay, much more (sayth he) for these letters were devised for declaration of those Tables, to the end that such as for theyr blindnes could not see him in his creatures, might learn at least to read him in his scriptures.

The fift proofe of Scriptures.

Their argu-
ment, and
ende.

CONSIDER then first (sayth hee) the subiect or Argument which the Scriptures doe handle, together with their scope and end whereunto they doe leuell. You shall finde, that the first is nothing els, but the acts and gestes of one eternall God, as before hath been mentioned; & the second nothing els, but the onely glory and exaltation of the same great God, together with the saluation of mankinde vpon earth. And shal you finde any wrytings in the worlde besides, that haue so worthy an argument, or so high an end? Read al the volums and monuments of the Pagans, turn ouer all their Authors, of what kind, name, or profession so euer; and see what mention they make of these

That there is a God.

two things ; I meane of the honour
of God, and the saluation of man ?

Read their Philosophers, & see whe- Phylo-
ther euer they name or pretend these sophers,
thinges. Reade theyr Historiogra- Historio-
phers, and mark how many battailes graphers,
& victories they attribut vnto God ?

They will describe to you often the
particular commendation of theyr
Captaine, they will defraude no one
Souldiour of his praise in the victo-
rie, they will attribute much to the
wisedome of their Generall much to
his courage, much to his watchful-
nes, much to his fortune. They will
attribute to the place, to the winde,
to the weather, to the shining of the
Sun, to the raysing of the dust in the
enemies eyes, to the flying off some
little bird in the ayre, and to a thou-
sand such petty obseruations be-
sides; but to God nothing. Where-
as contrariwise in the Scriptures, it is
in euery battaile recorded, God deli-
uered them into theyr enemis handes :
God ouer-threw them : God gaue the
victory.

Againe consider the Lawes & law-
makers among the Gentiles, as Ly-
curgus, Solon, Draco, Numa and the
lyke, and see whether you find any

Heathen
Law-ma-
kers.

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Deut. 6.

one such Law, or tending to such an end, as this of the Iewes; *Thou shalt loue the Lord thy God with all thine hart, and with all thy soule, and shalt loue thy neighbour as thy selfe.*

Consider in all the Sooth-sayers and Diuines among the Gentiles, whether they vsed to say in their predictions, as the Prophets of Israel dyd, *Dominus dixit*, the Lorde hath spoken it; or els, *Ego dico*, I do speak it. Compare theyr versifiers and Poets with those of the Scripture, and see, whether they haue laboured in the prayse of men, or of God. And whereas Heathen Poets haue filled vp theye Bookes, (as also the most part of ours at this day) with matter of carnall loue: marke where any of them euer brake foorth into such pangs of spirituall chast loue, as holie Dauid did, when he sayd: I will loue thee my God, my strength, my firmament, my refuge, my deliuener, my helper, my protector, and the horne of my saluation. And againe in another verse. What haue I desired vpō earth besides thee? my flesh and hart haue fainted for thee, thou God of my hart, thou God art my part and portion euerlasting?

Psal. 17,

The vehement loue
of Dauid.

Psalm, 72,

By

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By all which is evident, that as prophane wrytings and Wryters, which do treate of men, extoll men, seeke the grace of men, referte all to the commoditie and good liking of men, doe proceede of the spirite of man, and are subiect to those infirmitie of falsehood, errour, and vanitic where-with man is intangled in thys lyfe; So the Scriptures, which handle matters aboue the compasse of flesh and blood, that referte all to God, and supernaturall ends, coulde not proceed of nature or of humane spirit. For that by nature the Iewes were men as the Gentiles were, and had their infirmities of flesh & blood as the other had. And therefore it must needes be concluded, that these high and supernaturall wrytings among them, proceeded from God, that especially directed them, and gaue them light of vnderstanding, aboue all other Nations and people in the world.

The sixt proofe of Scriptures.

Next after the argument and end of the Scriptures, the Iewe will lethe vs to consider the peculiar stile.

Theyr stile.

That there is a God.

and phrase which they vse ; for that (sayth he) it being different from all maner of writings in the world, and vnimitable to man , it doth discouer the finger of God, by which it was frained For * whereas humane wryters do labor much in adorning their style, and in reducing theyr words to number, weight, measure and sound, with addition of many figures , and other ornaments for allurement of the Reader ; the Scripture taketh quite another course , and vith a most meruailous simplicitie thereby to accomodate it selfe to the capacity of the weakest , but yet alwayes carrying with it so great profundiety, as the best learned in search thereof shall confessie their owne ignorance. For examples sake, consider but the very first wordes of the Bible, *In the beginning G O D created heaven and earth : and the earth was emptie and voyd : and darknes was vpon the face of the earth : and the Spyrit of God was carried vpon the waters, and God saide, let light bee made , and light was made. &c* What can bee more playne and simple then this narration, to instruct the most vnlearned about the beginning & creation of the

* See S. Augustine of
this at large,
Lib. 12. de
ciuit. Dei.

Simplicitie.

Profunditie,

Gene. I.

That there is a God.

the world? and yet when learned men come to examine every poyn thereof, how, and what, and where, and in what manner, and when things were done, it astonisheth them all, to consider the difficulties which they find, and the depth of so infinite inscrutable misteries.

Besides this, there goeth in the same simplicity, a strange maiestly, and gravity of speech, declaring sufficiently, from how great and potent a Prince it proceedeth. For as great Monarchies in their Edicts and proclamations, are wont to speak vnto their subjects, not in figures or rhetoricall phrases, but plainly, briefly, and peremptorily, to shew their authority, so the Scriptures, to declare whose Edicts they be, doe vse the like manner of phrase & stile to all the world, without alluring or flattering anie man, & without respect of Monarch, Emperor, King, Prince, or Potentate; *Fac haec, et viues, doe this, and thou shalt liue. Si peccaueris in me, morieris in eternum.* if thou sinne against me, thou shalt die euerlastingly.

The grauity
and maiestie
of speech in
the Scrip-
tures.

*Deut. 4, 16,
and 22.*

And albeit (as I haue sayde) the Scriptures doe vse this simplicity of speech, and doe not admit that kinde

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**The force
of the scrip-
tures in mo-
ving of af-
fections.**

of paynted and artificiall stile, which humaine vverters doe so much couer, yet in perswading, instructing, mouing of affections, & all other effects which speech or writing can worke, there is no comparison, (a thing most wonderfull) betweene any other writing in the world and these.

Wherfore I coulde alledge many proofes and examples , but that it were too long . Let any man reade attentiuely , but the first Chapter of the prophecie of Esay, and compare it vwith any one part or parcell of Tullies or Demosthenes Orations, and see whether the difference of wordes, be as great as the difference of motions ? Let diuers Hymnes and holy Psalmes of the Scriptures , bee conferred with the most pathetricall Poems that mans wit hath inuented, and see whether there be any comparison in stirring and fiering of actions, or no ?

This am I sure, that Iosephus the Jew, who for glory of his eloquence, had his Image of metall erected by Titus the Emperour in the Market-place of Rome, wrote the same story which the Scriptures contayne, and bestowed much labour and humane cunning

*Flavius Jo-
sephus de
antiq. Iud.*

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cunning therin. But yet euen in those places where he endeououred most to shew his Art, as in the sacrifice of Isaac by his Father, and in the meeting of Iepheth with his onely daughter, which by vowe he was constrained to put to death, the scriptures are able to pierce the hart, and wring out teares of the Reader, whom Iosephus will not greatly moue vwith his rhetorical narration, though otherwise very learned, and artificially penned.

*Gene. 11,
Judg. 12.*

Aristæus that learned Gentile, of whom wee haue made mention before, who was in speciall fauour with Ptolomie, the second great Monarch of Egipt, (about three hundred yeres before our Sauiour Christ his natuirtie) and a chiefe dooer in procuring the translation of the Hebrue Byble into the Greeke language, reported of his owne knowledge to the sayde King Ptolomie, two strange accidents, which had happened in hys time, and which he had vnderstoode of the parties themselues, to whom they had happened. The first was of Theopompos, an eloquent Historiographer, vwho hauing translated many things out of the Bible, & en-

*Aristæ.libel-
lo de træstat.*

*Bibli. & a-
Euseb.*

*lib. 8. le pre-
Euan.cap. 1.*

*Theopom-
pus.*

That there is a God.

deuouting to adorne the same with
vaine coloures of eloquence, could not
performe his desire, but was striken
with a suddaine maze and giddines
in the head, and was warned in his
sleepe, not to proceede any further in
that work after that sort, for that such
manner of style was too base for so
high matters as the Scriptures con-
tayned.

The other example, was of one
Theodectes Theodectes a wryter of Tragedies,
who told Aristæus, that hee once at-
tempted to bring certayne matters
out of the Iewes Bible into a Pagan
Tragedy, & that there vpon he was
presently striken blind, where with he
being astonished, and falling to re-
pentauce for that hee had done, and
desisting from the enterprise, (as also
Theopompus did) they were both of
them restored againe to their former
healths. And thus much did these
three Pagans confess of the autho-
rity, diuinity, and peculiar sacred stile
of our Scriptures.

*The seauenth proofe of Scrip-
tures.*

B V T nowe further it ensueth in
order, that after the subiect and
phrase,

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phrase, vvee shoulde consider a little the contents of these Scriptures, which will perhaps more cleerely direct vs to the viewe of theyr Author, then any thing else that hether-to hath been sayd. And for our present purpose, I will note onely two speciall thinges contayned in the Bible, the first shall be certayne high and hidden doctrines, which are above the reach and capacitie of humaine reason, & consequently could never fall into mans braine to inuent them. As for example ; that all this wonderfull frame of the world, was created of nothing, whereas Philosophy sayth, *That of nothing, nothing can be made.* That Angels being created spiuits, were damned eternally for their sinnes; That Adam by disobedience in Paradise, drew all his posterity into the obligation of that his sinne; and that the womans seed should deliuere vs from the same: That God is one in substance, and three in person; that the second of these persons being God, should become man, and die vpon a crosse for the rausome of mankind; that after him the way to all felicity and honour, should be by contempt, suffe-

The Con-tents.

High doc-trines.

ring,

'That there is a God.'

ring, and dishonour. These doctirines (I say) and many more, contained in the Bible, being things aboue mans capacity to devise, and nothing agreeing with humane reason, most evidently doe declare, that God was the Author and enditer of the Scriptures, for that by him only, and from no other, these high and secret misteriies could be revealed.

The pro-
phecies in
Scriptures
do declare
theyr Au-
thour.

Essay, 42.

Howe the
devils and
other crea-
tures may
fore-tell
things to
come.

The second thing contained in the Scriptures, that could not proceed but from G O D alone, are certeine prophecies and fore-tellings of things to come. Wherein God himselfe prouoketh the Idols of the Gentiles to make experience of theyr power, in these words; *Declare vnto vs what shall ensue heereafter, and thereby we shall know that yee are Gods indeede.*

Which is to be vnderstood, if they could fore-tell particularly & plainly, what was to come, in things merely contingent, or depending of mans will; they should thereby declare their power to be diuine.

For albeit these Idols of the Gentiles, as Apollo, and other that gaue forth Oracles, (which were nothing else indeede, but certaine wicked spiriutes, and tooke vpon them these names)

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somes) did sometimes happen vpon
the truth, & fore-tell things to come,
as also most Astrologers, Sooth-say-
ers, and Magitians do, either by fore-
ight in the stars and other elements,
or by the assistance of these wicked
spirits and deuils: yet are the thinges
which they pronoosticate, either natu-
rall and not contingent, and so may
be fore-seene and fore-told in theyr
causes, (as raine, heate, cold, winds,
and the like) or else, if they be meere
accidental: these predictions of theirs,
are only coniectures, and so most in-
certaine, and subiect to errors.

This testifieth Porphyry the great Patron of Paganisme, in a speciaall book of the answers of Gods, wherein he sweareth, that hee hath gathred truely without addition or detraction, the Oracles that was most famous before his tyme, with the false and vncertayne euent thereof, in consideration of which euent, hee setteth downe his iudgement of their power in predictions, after this manner. *The Gods doe fore-tell some naturall things to come, for that they do obserue the order and coniunction of their de resps et naturall causes: but of things that Oraculorum are contingent, or doe depend of mans will.*

The opin-
on of a hea-
then, tou-
ching the
prophecies
of his Gods.

Porphi. lib.

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will, they haue but coniectures onely, in
that by their subtily and selerity, they
preuent vs. But yet they oftentimes doe
lie, & deceave vs in both kinds, for that
as naturall things are variable, so mans
will is much more mutable.

Thus farre Porphyrie of the pro-
phecies of his Gods, wherevnto a-
greeth another Heathen, of great
credite among the Græcians, named
Oenomaus, vwho for that hee had
beene much delighted with Oracles,
and more deceaued: wrote a speciall
Booke in the end, of theyr falsehood
and lyes ; and yet sheweth, that in
many things wherin they deceaued,
it was not easie to conuince them of
open-falshood, for that they would
inuolve theyr aunswers (of purpose)
with such obscurities, generalities,
equiuocations, and doubtfulnesse,
as alwayes they would leaue them
selues a corner wherein to saue theyr
credites, vwhen the euent shoulde
prooue false. As for example, when
Crelus that famous & rich Monarch
of Lydia, consulted with the Oracle
of Apollo, whether he shoulde make
warre against the Persians, & thereby
obtaine their Empire, or no ? Apollo
desirous of bloodshed, (as all wicked
spurts

Oenomaus
de falsitate
oracul. et de
artificiis
maleficis.

Deceitfull
Oracles.

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spirits are) gaue his Oracle in these words, for deceauing of Cræsus. If Cresus without feare, shall passe ouer Euseb.lib.5. Halys, (this was a Riuer that lay be- de prep. E- tweene him & Persia) bee shall bring van. cap. 10. to confusione a great rich kingdome.

Vpon which words, Cræsus passed ouer his Armie, in hope to get Persia, but soone after he lost Lydia, by euill vnderstanding of this doubtfull prophecie.

Thys then is the imbecilitie of both humaine and angelicall power, The circu-
in prognosticating thinges to come, stances of
vwhich are meere contingent. In prophecies
which kinde, notwithstanding, see- set down in
ing that the Scriptures haue many, the Scrip-
and almost infinite prophecies, fore- tures.
told many yeeres, (& sometimes ages)
before they came to passe, set downe
in playne, particuler, and resolute
speech ; at such tyme as there was
neyther cause to conjecture them,
nor probability that euer they should
be true, deliuered by simple and vn-
learned persons that could fore-see
nothing by skill or Art ; and yet that
all thele by theyr events, haue proo-
ued most true , and neuer any one
iote in the same haue fayled ; this (I
say) alone, doth conuince most ap-
parently,

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parantly all proofes and reasons and other arguments laid aside, that these Scriptures are of G O D , and of his eternall and infallible Spyrite . And therefore of these prophecies I will alledge in this place some few examples.

The prophecie to Abraham for his posteritie.

Abraham the first Father and speciall Patriarch of the Iewes, had manie prophecies and predictions wade vnto him , as of hys issue, when he had yet none, nor euer like to haue ; of his inheriting the Land of Canaan, and the lyke . But thys which followeth is wonderfull, of his posterities discent into Egypt ; of theyr time of seruitude, and manner of deliuernace thence ; the same being fore-told, more then foure hundred yeeres before it was fulfilled, and at that tyme , when no likelyhoode thereof in the world appeared. The words are these. *Knowe thou before hand, that thy issue shall be a stranger in a forraine Land, and they shal be subject them to seruitude, and shall afflict them for foure hundred yeeres : ouer yet*

*Gene. 12, 13.
15, 17, 18,
&c.*

Gene. 15.

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*I will judge the Nation vnto who they
haue beeene slaves, and after that, they
shall depart thence with great riches.*

This is the Prophecie, and howe ex-
actly it was afterward fulfilled , by
the ruine of the Egiptians, and de-
liuerance of the Israelites , euen at
that time which is heere appoynted :

not onely the booke of Exodus doth *Exod. 12.*
declare , vvhile the whole story is *Gala. 3.*
layde downe at large , but also the ** Porph. lib.*
consent of ** Heathen vvyters*, as be- *4, contra*
fore hath beeene touched . And it is *Christia.*
specially to be noted, that this Pro- *Appion.lib.4*
phetic was so common and vwell *cons.Iude.*
knowne among the Iewes, from A-
brahams tyme downe vnto Moses,
and so deliuered by tradition from
Fathers vnto their children; as it was
the onely comfort and stay , not
onely of all that people in theyr ser-
uitude of Egipt, but also of Moses &
others, that gouerned the people af-
terwards, for forty yeeres together in
the desert, and was the onely meane
indeede, whereby to pacifie them in
theyr distresses and miseries : and
therefore Moses in euery exhorta-
tion almost, maketh mention of this
promise and prophecie, as of a thing
well knowne vnto them all, and not
deuised.

*That there is a God
devised or inuented by himselfe or
any other.*

*The prophecie of the gouern-
ment of Iuda.*

Gene. 49.

*Iosep.de ant.
lib. 14.*

Long after this, Iacob that was Abraham's Nephew, being in Egipt, and making his Testament, sayde of his fourth sonne Iuda, *Iuda, thy brother shall praise thee, and the children of thy Father shall bow vnto thee, &c.* *The Scepter shal not be taken from Iuda, vntill he come that is to be sent, and he shall be the expectation of Nations.* Which latter part of the prophecie, all Hebrues doe expound, that it was meant of the comming of Mellsias, which was fulfilled almost two thousand yeeres after, at the comming of Christ, as shall be shewed in another speciall Chapter. For at that time, King Herod a stranger, put out quite the lyne of Iuda, from the gouernment of Iury. But for the first part, touching Iudaes Scepter, it is wonderfull to consider the circumstances of this prophecie.

For first; when it was spoken and vttered by Iacobe, there was no probability of any Scepter at all, to be among

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fe or among the Iewes, for that the Israelites, or sonnes of Iacob at that day, were poore, and few in number, and neuer like to be a distinct Nation of hemselues , or to depart foorth of Egypt againe . And secondly, if any such thing should come to passe, as they might be a people , and haue a cepter of gouernment of their own, yet was it not lykeliest, that Iuda and his posterity should possesse the same for that he had three elder brothers, to wit, Ruben, Simeon, and Leui: who in all likelyhoode were to goe before him. And thirdly, when Moses recorded and put in wryting this prophecie, (which was diuers hundred yeeres after Iacob had spoken it,) it vvas much lesse likeliest, that euer it should be true, for that Moses then present in gouernment, was of the Tribe of Leui , and Iosua desig-
ned by God for his successor, was of the Trybe of Ephraim , and not of Iuda: which maketh greatly for the certainty of this record . For that it is most apparant, that Moses would neuer haue put such a prophecie in wryting, to the disgrace of his owne Trybe , and to the prejudice and affence of Ruben,Simeon, Ephraim,

Unlikely-
hoods of
this pro-
pheticie.

Exod. 2.
Iosua, 15.

and

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and other Trybes : neyther would they euer haue suffered such a deroga-
tion , but that it was evident to them by tradition, that their Grand-
sire Iacob had spoken it, albeit then
presently there was no great likely-
hood, that euer after it should come
to be fulfilled.

And this was for the time of Mo-
^{ses, but yet consider further, that}
^{from Moses to Samuell, (that was}
^{last of all the Judges) there passed}
^{foure hundred yeeres more, and yet}
^{was there no appearance of fulfi-}
^{lling this prophecy in Israell; for that}
^{the Trybe of Iuda was not establi-}
^{shed in that gouernment. At length}
^{they came to haue Kings to rule, and}
^{then was there chosen one Saule to}
^{that place, not of the Tribe of Iuda,}
^{but of Beniamin, and he indued with}
^{diuers chylldren to succeede him:}
^{And who would then haue thought}
^{that this prophecie could euer haue}
^{beene fulfilled? but yet for that it}
^{was Gods word, it must needes take}
^{place, and therefore when no man}
^{thought thereof, there was a poore}

* Dauid.
^{* Sheepheard chosen out of the}
^{Trybe of Iuda, to be a King, and the}
^{regument and Scepter so established}

2, Reg. 16.

That there is a Gnd.

in his posterity, that albeit many of
his descendants offended God more
greenously then euer did Saule, who
was put out before; And albeit ten ^{3, Reg. 32.}
Trybes at once brake from Iuda, ^{2, Chron. 11.}
and neuer returned to obedience a-
gaine, but conspired with the Gen-
tiles and other enemies on every side,
to extinguish the said Kingdome and
regiment of Iuda: yet for the ful-
filling of this prophecie, the gouern-
ment of Iuda held out still, for more
then a thousand and two hundred
yeeres together, vntill Herods time,
(as I haue already sayde) which is
more then anie one familie in the
whole world besides, can shewe for
his nobility or continuance in go-
uernment.

The won-
derfull pro-
vidence of
God, to-
wards the
house of
Iuda.

*Euseb. in
Chron.*

*The prophecie for the greatnessse of
Ephraim above Ma-
nasses.*

THE same Iacob, when hee came
to blesse his little Nephewes Ma-
nasses and Ephraim, that were Io-
sephs Chyldren; though hymselfe
were now dimme of sight, and could
not well discerne them, yet did hee
put

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put his right hand vpon the head of the younger, & his left hand vpon the elder, and that of purpose, as it proved afterward. For when Ioseph their Father misliked the placing of they Grand-fathers hands, and would have remoued the right hand from Ephraim, and haue placed it vpon the head of Manasses, that was the elder Brother. Jacob would not suffer him but aunswere, *I knowe my sonne, I know, that Manasses is the elder: and he shall be multiplied in many people, but yet his younger brother shall be greater then he.*

Gene. 48.

*Iosua, 16,
and 17.*

*Eccle. 47.
Esay, 7, 28.
Ierem. 31.
Ezech. 37.
Hosea, 5.
Gene. 49.*

*Iosua, 14.
Exod. 12.
Gala. 3.
Actis, 13.*

Which afterward was fulfilled, for that Ephraim was alwayes the greater and stronger Trybe, and in fine became the head of the kingdom of Israell, or of the ten Trybes, whereof there was no suspition or likelyhood, vwhen Jacob spake thys, or vwhen Moses recorded it. And howe then came Jacob to fore-fee this so many hundred yeeres before: as also to fore-fee and fore-tell the particuler places of his childrens habitations in the Land of Promise: as Zabulon at the Sea fide, Aser in the fertile pastures, and other the like that fell out by casting lots, after foure hundred yeeres

That there is a God.

yeeres and more. Where-hence had
hee this (I say) to fore-tell what lots
so long after shoulde appoynt, but
only from G O D, who gouerned
their lots.

The fore-sight of Moses.

THE like may bee asked concer-
ning Moyses , vwho before hys
death in the Desert, deuided out the
Land of Canaan to euery Trybe, e-
uen as though he had beene in pos-
session thereof, and as afterward it fell
out by casting of lots, as in the Book
of Iosua appeareth . And could any
humaine wit or science (thinke you)
fore-see, what each Trybe should
attayne (after his death) by drawing
of lots ?

Numb. 34.
35.36.
Iosua, 15.
16, 17.

Againe, the same Moyses fore-saw
and fore-told in publique hearing of
all the people, how in times to come,
long after his death, the Iews should
forsake G O D, and for theyr sinnes
be cast into many banishments, and
finally be forsaken, and the Gentiles
receaued in their roome, as indeed it
came to passe. And whence (trowe
you) could hee learne this, but from
God alone ?

Deut. 31.

Deut. 32,

The

That there is a God.

The prophecie for the perpetuall de-
struction of Iericho.

Iosua, 6.

3, Reg. 16.

IN the Booke of Iosua, there is a curse layde vpon the place where Iericho stode, and vpon whatsoeuer person should goe about to rebuild the same, to wit, *That in his eldest sonne hee shewld lay the foundations, and in his youngest Sonne shewld hee build the gates thereof.* Which is to say, that before the foundations were layd, and the gates builded he shoule be punished with the death of all his children. Which thing was fulfilled almost fие hundred yeeres after, in one Hiel, who presumed vnder wicked King Achab, to rebuild Iericho agayne, and was terrifid from the same, by the suddaine death of Abyram and Segul his chyldren, as the booke of Kings reporteth, according to the words of the Lord, which he had spoken in the hand of Iosua, the son of Nun. And since that time to this, no man, eyther Iew or Gentile, hath taken vpon him to raise againe the said City, albeit the situation be most pleasant, as by relation of stories and Geographers appeareth.

The

That there is a God.

The Prophecie of the birth and
acts of Iosias.

THE thyrd Booke of Kings maketh mention, that when Iero-boam had withdrawne ten Trybes from the obedience of Roboam K. of Iuda; to the ende they might neuer haue occasion to reunite themselves againe to Iuda. by their going to sacrifice in Jerusalem, (as by the Law they were appoynted) he buil-ded for the a goodly gorgious high Altar in Bethell, and there commaunded them to doe theire deuotions. And whē he was one day there present himselfe, and offering his incense vpon the said Altar, and all the people looking on; there came a man of God, (sayth the Scripture) and stooede before the Alter, & cryed out loude, and spake these wordes; O Alter, Alter, this saith the Lorde, Behold, a chylde shall bee borne of the house of Dauid, whose name shall be Iosias, and hee shall sacrifice vpon thee, these Idolatrous Priestes that nowe burne Francumcense vpon thee, and hee shall burne the bones of men vpon thee.

F.

This

That there is a God.

Thus spake that man of God, in the presence and hearing of all the people, more then three hundred yeeres before Iosias was borne: and it was registered presently, according to the manner of that time (which I haue noted before) & with the same were registered also, the miracles that happened about that fact: as that the Altar clest in two vpon the mans words: & Ieieboam extending out his hand to apprehend him, lost presently the vse and feeling thereof, vntill it was restored againe by the said holy mans Prayers; who notwithstanding, for that he disobeyed Gods commaundement in his returne, and eate with a Prophet of Samaria (which was forbidden him,) he was slaine in his way home-warde by Lyon, and his bodie was brought back againe & buried in Bethell nigh the layd Altar, amongst the Sepulchers of those idolatrous Priestes at that place, but yet with a superscription vpon his Tomb, containing his name, and what had happened.

There passed three hundred yere, and Iosias was borne, and came to raigne in Iuda, & one day comming to Bethell to ouerthrow the Altar,

**Disobedi-
ence puni-
shed grec-
uously in
Gods det-
est.**

4, Reg. 23.

That there is a God.

to destroy the Sepulchers of those Idolatrous priests that had beeene buried in that place: when he began to breake theyr Tombes, he found by chaunce, the Sepulcher of the sayde man of God, with the superscriptiōn vpon it. By which superscription and relation of the Cittizens of Be-thell, when hee perceived that it was the Tomb of him that had foretold his birth, his name, and his dooings, so many hundred yeeres before hee was borne: he let the same stand untouched, as the fourth book of kings doth declare.

Chap. 23.

Nowe consider, whether among any Nation in the woild, but onelie among the ewes there were euer any such prophecy so certaine, so particuler, so long fore-tolde before the time, & so exactly fulfilled? But yet the holy scriptures are ful of the like, & time permitteth me only to touch some few of the principall.

*The Prophecie for the destruction of
Ierusalem and Ba-
bylon.*

ESAY the Prophet is wonderfull in fore-telling the misteries & actes

That there is a God.

*Hieron. in
prol. Galeat.*

*4. Reg. 20,
Esay, 5,*

Esay, 13,

Of the Messias his nativitie, his lyfe, and all the particulers that happened in his passion. In so much that Saint Jerome saith, hee may seeme rather to write a story of deeds past, then a prophecie of euents to come. But yet among other thinges it is to bee noted, that he liuing in a peaceable and prosperous time in Iuda, when the Iewes were in amitie and great securitie with the Babylonians, he fore-saw and fore-told the destruction of Ierusalem by the sayd Babylonians, & the grieuous captiuitie of the Iewes vnder them; as also the destruction of Babilon again by Cyrus King of Persia, whose expresse name and greatness, hee published in wryting almost two hundred yeeres before he was borne; laying in the person of God, First, to Ezechias King of Iuda, that rejoyced in the friendshyp he had with Babilon; Beholde, *the dayes shall come, when all that thou and thy Fathers haue laide vp, shall be carried away to Babylon, and thy children shall be Eunuches in the King of Babilons Pallace.* And next, to Babylon, hee sayde; *The destruction of Babylon, which Esay the sonne of Amos sawe, &c.* Howle and cry, for

*That there is a God.
for that the day of the Lord is at hand.
etc.*

*The wonderfull prophecie for Cyrus
King of Persia.*

THirdly vnto Cyrus (not yet borne) who was preordained to destroy the same, and to restore the people of Israell from banishment, to rebuild the Temple in Ierusalem, he sayth thus ; *I say to Cyrus, thou art my Shephearde, and thou shalt* *fulfill all my will. I say to Ierusalem thou shalt bee builded againe. I say to the Temple, thou shalt bee founded againe. This sayth the Lorde to my annoynted Cyrus, I will goe before thee, and will humble the glorious people of the earth in thy presence : I will breake theyr brazen gates, and crush in peeces theyr yron barres, for my seruaunt Jacobs sake haue I called thee by name, & haue armed thee, whereas thou * knowest not mee.*

Esay,25,

* This hee sayth, for that Cyrus was in his fidel.

Can any thing be more cleerly or miraculously spoken in the worlde, then to name a Heathen not yet borne, that should conquer so strong a Monarchie, as Babylon was at this

That there is a God.

Esay, 13,
Esay, 8, 2,
Jerem, 26,
Zach. I. I.

time, and should builde againe the Temple of Ierusalem , which other of his owne religion had destroyed before him ? What cause, what reason, what likelihooode coulde bee of thys? Yet Esay speaketh it so confidently, as he sayth, *that he saue it:* and he nameth two witnessess thereof, that is, Vriias, and Zacharias, that were not borne in many yeres after, saying; *And I sooke vnto mee two faythfull witnessess, Vriias the Priest, and Zacharias the sonne of Barachias.* Whereof the first was a Prophet in Ieremies time, a hundred yeres after Esay, and the second liued foure-score yeres after that againe, in the dayes of Darius, as by the beginning of his prophecie appeareth: and yet both (as you see) were distinctly named by Esay long time before..

And whereas thys booke of Esay was pronounced openly to the people (as other prophecies were) and publyshed into many thousande hands before the captiuitie of Babylon fell out , and then carried also with the people , and dispersed in Chaldea, & other parts of the world, there can be no possible suspition of forgery in thys matter, for al that the world

Circum-
stances of
certaine
truth.

That there is a God.

world both saw it and read it, many
yeeres before the thing cam to passe;
yea, when there was no likelyhoode
of any such possiblity to come.

*The Prophecies and dooings of Je-
remie, in the siege of
Ierusalem.*

THE same captivity and destruc-
tion of Ierusalem by the Baby-
lonians, was prophecie by Jeremy, a
hundred yeeres after Esay, and a lit-
tle before the matter came to passe:
yea, while the Babylonians were a-
bout the walls of Ierusalem, and be-
sieged the same for two yeeres toge-
ther, Jeremie was within, and tolde
euyer man, that it was but in vaine
to defend the Citty, for that G O D
had now deliuert it. And albeit he
were accounted a Traytour for so
saying. (especiallie, when by an Ar-
mie of Egipt, that came to the ayde
of Ierusalem from Pharaو, the siege
of the Babilonians was rayfed for a
certayne time,) yet Jeremie continu-
ed still in his affueration, and sayde
to Zedechias the King, *Thou shalt be* *Ierem. 37e*
deliuered into the handes of the King

That there is a God.

Jerem. 38.

of Babylon. And to the people, *Hec dicit Dominus, trahendo tradetur, hec Civitas, &c.* Thys sayth the Lord, this City most certainly shall be deliuered into the hands of the Babylonians. And so hee continued, notwithstanding hee were put in prison and whipt, and threatned daily to be hanged; vntill indeede the City was taken, and Zedechias eyes puld out, his children slaine before his face, and all other thinges performed, which Jeremie had prophecie & fore-told them before.

Jerem. 39.

4, Reg. 28.

Jerem. 25.

The yeeres
fore-told of
the captiuitie
of Babilon.

Jerem. 24,
and 29.

And which was yet more meruainous, Jeremie did not onely fore-tell the particuleris of this captiuitie, but also the determinate time, how long it should endure, saying; *And all this Land of Iurie shal be into wildernes, and anstoniednes: and all this people shal serue the king of Babilon for threescore and tenne yeeres, and when threescore and tenne yeeres shall be complet, I will visite vpon the King of Babilon, and vpon that Nation, sayth the Lord, and I will lay the same into eternall desolation. But vpon Iuda will I cast my pleasant eyes, and will bring them backe to this Land againe. &c.* In which prophecie is contayned, first

the

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the particular time howe long this captivity should endure.

Secondly, the destruction of Babylon, and of that Monarchie by the Persians. And thirdly, the returning home of the Iewes agayne ? vwhich three things to haue beeene afterward fulfilled, not onely Esdras that lyued at that time, and was an actor in performance of the last ; but all other Heathen writers besides, doe recorde and testifie.

1, *Esdr. 1,2.*
2, *Esdr. 2.*

And thys prophecie of Ieremie, was so famous, & certainly beleeuued amongst all the Iewes in the time of their captiuity, that when the day of experation drew neere, Daniell wryteth thus of himselfe. *In the first yeere of Darius, I Daniell, vnderstoode in the* Dan. 9.
Scriptures, the number of the seauenty yeeres whereof God spake to Ieremie, that they should be fulfilled, touching the desolation of Ierusalem : and I turned my face to my Lord God, and besought him in fasting and sackcloth.
Ec. Neyther onely the Iewes vnderstoode and beleuuued thys prophecie, but euen Cyrus himselfe, that was a Gentile, gaue full credite therunto, and thereby was induced to restore the Iewes, as appeareth both

Gentiles
believed the
Scripture.

That there is a God.

1. Esdras, 1.

3. Esdras, 2.

by his owne wordes and Proclamati-
ons, set downe by Esdras that execu-
ted the same : and by his deeds also,
in restoring home the Iewes, and re-
building theyr Temple at his owne
great charges, as all Historiographers
of the Heathen doe confesse.

I might heere alledge infinite o-
ther examples, and make no end, if I
would followe the multitude of pro-
phecies which are dispersed thorough
out the whole Scriptures : I might
shew howe Daniell fore-told to Bal-
tafar King of Babylon . in the midst
of his tryumph, as in the hearing of
all his Peeres, the destruction which
ensued vpon him the very same night
after.

I might heere alledge, howe the
same Daniell , in the first yeere of
Darius the Median, in the beginning
of that second Monarchy of Medians
**Behold, 3.* and Persians, fore-tolde howe many
Kings shall yet stand in Persia, & the
fourth shall be rich a-
boue all the rest.
**Kinges should raigne after him in*
Persia, and howe the last (who was
the fourth after him , and his name
also Darius should fight against the
Grecians, & be ouercome by a Gre-
cian King. (which was Alexander)
and howe the kingdome also of the
Grecians, should bee deuided and
borne

The pro-
phecies of
Daniell:

Dan. 5.

Dan. 11.

That there is a God.

torne in peeces , after Alexanders *Iustine hisſt.*
death, and not pasſe to his posteri-
ty, as Iustine and other Heathen wri-
ters doe testifie that it was, by Anti-
gonus, Perdiccas, Seluchius, Antio-
chus, Ptolomeus , and other Cap-
taines of Alexander , that deuided
the ſame among themſelues, aboue
a hundred yeeres , after Darius was
dead.

I might declare alſo how the ſame
Daniell foreſaw and fore-told, the *The foure*
foure great Monarchies of the world, Monarchies,
and deſcribed the ſame as diſtinctly, of Aſirians,
as if he had lyued in them all, and as Persians,
by expeſience wee finde ſince to be Grecians, &
true I might alledge the particular Romaines,
deſcription, of the fight betwixt Da-
rius and Alexander , ſette downe by
Daniell vnder the names of the great
Ramme, & the fierce Goat with one
horne, which Goate himſelfe inter-
preteth to bee meant of a Grecian
King that ſhould conquer the Persi-
ans. And therefore Alexander(as Io-
ſephus reporteth) comming to Ieru-
ſalem about a hundred yeeres after,
and hearing the prophecie of Dami-
ell interpreted vnto him by Iaddus *Joseph. lib. de*
the high Priest, affiured himſelfe that *ant. q. Iud.*
he was the man therin ſignified, and *cap. 8.*

Dan. 2.

Dan. 8.

The fore-
telling of
great Alex-
ander.

That there is a God.

To after long sacrifice doone to the God of Israell (of whom he affirmed that hee had appeared vnto him in Macedon, and had exhorted him to take this warre in hand) and after hee had bestowed much honor, & many benefits vpon the high Priest, and inhabitants of Ierusalem, hee went forward in his warre against Darius, with great alacrity, & had that famous victory which all the world knoweth.

A hundred such prophecies more, which are as plaine, as euident, and as distinct as this, I might alledge of Elias, Elizeus, Samuel, Dauid, Ezechiel, the twelue lesser Prophets, and of other which I haue not named.

And in very truth, the whole Scripture is nothing else, but a divine kind of body, replenished throughout with the vitall spirit of prophecie, and euerie day some prophecie or other is fulfilled (though we mark it not) and shall be vnto the worlds end.

And the miracle of this matter is yet more encreased, if wee consider what manner of people they were (for the most part,) by whom these prophecies of hidden things were vttered: to wit, not such men as could gather the fore-sight of things by

What manner of persons our Prophets were

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by Astronomic or Astrologie, that
is, by contemplation of the starres,
as some fond Gentiles did pretende,
(though Ptolomie denie that anie
such thing can be fore-told but one- *Ptolo. in lib.*
lie by inspiration from God,) ney- *de fruct.*
ther yet were they so sharpe witted,
as to attayne to prophecie by strange
imaginacions, as most vainely Auer-
roes and his fellowes hold that some
men may; nor finally, were they so
delicately fedde, as by exact dyct and
rules of Alchimy, to come to Pro- *pare.*
phecie, or Alchimists dreame that a
man may doe, and that Appolonius
Thyaneus dyd, vwho by stillyfied *Roger Bacon,*
meates, (as they spake) came to bee *lib. de sex*
stillified himselfe, and so by helpe of *scient experim-*
his Glasle called Alchimisti, to fore- *mentalib.*
tell some matters & affaires to come.
Our Prophets (I say) knew none of
these fantasticall deuises, beeing for
the most part, poore, simple, and vn-
learned men, as in particuler was re-
corded, that Dauid vvas a sheepe-
heard, & Amos was a keeper of Ox- *Amos, 1.*
en. Yea, oftentimes they were wo-
men, as Mary the sister of Aaron,
called in the Scripture by the name *Exod. 15.*
of Prophetesse Debora the wife of *Judges, 5.*
Lapidoth : Hanna the Mother of *I, Reg. 2.*
Samuell,

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Samuell, Elizabeth the Mother of John Baptist: Anna the Daughter of Panuell: and finally, the most holy and blessed virgine Mary , with the daughters of Philip, and many such other, both in the old and new Testament who prophecied strangely, nor could possibly receave such fore-knowledge of things to come, but onely from the Sprit of the lyuing GOD, and by inspiration of the holly Ghost, which is a manifest demonstration , of the excellency of Holy-writ, and of the certainty contained therein.

The eight prooфе of Scriptures.

AND nowe , albeit thys might seeme sufficient in the iudgment and conscience of euery reasonable man (as the Iew supposeth) to proue that the Scriptures be only frō God, and consequently by them, that there is a G O D ; yet hath hee one reaon more to confirme theyr sinceritie which I will alledge in this place, and there-with make an ende . His reaon is, that although these holy wryttings, (which procede of Gods spryngc)

*Luke, 1, et 2.
Act, 21.*

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rite) doe not take theyr testimonie or confirmation from man , yet for more euidence of the trueth, God hath so prouided, that all the principal most strange & wonderful things, recounted in Scripture, should be reported also , and confirmed by Infidelis, Pagans, Gentiles, and Heathen Wryters themselues ; albeit in some poynts they differ from the Scriptures, in the manner of their narration, for that they adioyne superstitions there vnto . Which maketh the more for approbation of the things, for that heereby it appeareth , they tooke not their stories directly from the Byble , but by tradition , and most auncient antiquities of theyr owne..

Approbation of Heathen Wryters.

The creation of the world.

First then, he sheweth that the creation of the World, which is the meruaile of all meruailes , with the infusion of mans soule from God, is both graunted and agreed vpon, by all those Heathen Phylosophers, that haue beeene cited before, (albeit the particularities be not so sette downe by them as they are in Scriptures,) and,

Gene. 1,28 24

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and by all other, that doe see in reason, that of necessity, there must bee yeelded some Creator of these things.

The flood of Noe.

Gene. 6,7,8. **N**ext to this, the flood of Noe is mentioned; by diuers most ancient Heathen Writers; as by Bero-
*Ioseph. lib. I. de
antiq. Iud.* fus Chaldeus, Ieronimus Egyptius,
*Euseb. lib. 9.
de prep. E-
man. cap. 4.* Nicholaus Damascenus, Abydenus, and others; according as both Iosephus and Eusebius doe prooue. And in Bresile, and other Countries discouered in our age, where neuer teachers were known to be before, they talke of a certayne drovning of the world, which in time past happened; and doe say, that this was left vnto them by tradition, from time out of mind, by the first inhabitants of those places.

The long life of the first Fathers.

*Gene. 5,10.
and 11.*

OF the long lyfe of the first Patriarches, according as the Scripture reporteth it, not onely the former Authors, but also Manethus,

that

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that gathered the Historie of the Egiptians: Mолос Hestiaeus, that wrote the Acts of the Phænicians. Hesiodus, Hecatus, Abderida, Helanicus, Acusilaus, and Ephotus doe testifie, that those first enhabitants of the world, liued commonly a thousand yeeres a peece: and they alledge the reason thereof to bee, both for the multiplication of people, & for bringing all Sciences to perfection, especially Astronomy & Astrology, which (as they write) could not be brought to sufficient perfection, by any one man that had liued lesse then sixe hundred yeeres, in which space, the great yeere (as they call it), runneth aboue.

¶ Of the Tower of Babylon.

OF the Tower of Babilon, and of the confusion of tongues at the *Gene. II.* same, Eusebius citeth the testimonies at large, both of Abydenus that lyued about king Alexanders time, and *Euseb.lib.9.* of Sibella, as also the wordes of Hestiaeus, concerning the Land of Senaar, where it was builded. And these Gentiles doe shew by reason, that if there

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Marke this
season.

there had not been some such mi-
racle in the devision of tongues, no
doubt but that all tongues being de-
vised of one, (as all men are of one
Father,) the same tonges would haue
retayned the selfe same rootes and
principles, as in all dialects or deriuati-
on of tonges we see that it com-
meth to passe.

But now (say they) in many tonges
at this day, wee see that there is no
likelyhood or affinity among them,
but all different the one from the o-
ther, & thereby it appeareth. that they
were made diuers and distinct, euen
from the beginning.

Of Abraham.

*Gene. 11, 12,
13, 14, &c.*

*Alexan. Po-
litist. lib. de
Iudas. hist.*

OF Abraham & his affaires, I haue
alledged some Heathen Wryters
before, as Berolus, Hecataeus, and
Nicholaus Damascenus. But of all o-
ther: Alexander Polihistor alledgedith
Eupolemus most at large, of Abra-
hams being in Egipt, and of his tea-
ching them Astronomy there: of
his fight and victory in the behalfe
of Lot: of his entertainment by king
Melchisedech, of his wife and sister

Sara,

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Sara, and of other his doings, especially of the sacrifice of his sonne Isaac.

To whom also agreeth Melo, in his Books written against the Iewes, and Artabanus. And of the strange Lake whereinto Sodome and Gomorrah were turned by their destruction, called *Mare mortuum*, the dead Sea, wherein nothing can liue. Both Galen, Pausanius, Solinus, Tacitus, and Strabo, doe testifie and shew, the particular wonders thereof.

Melo lib. de

fraudib. Iu-

Arta, in Iu-

deorum hst.

Gal. de simp.

Pausan. in

Elie Solin in

Polish. Taci-

tus lib. vlt.

histor.

*Of Isaack, Jacob, Joseph,
Iob, &c.*

From Abraham downe to Moses, writeth very particularly the forenamed Alexander, albeit hee mingle sometimes certaine fables, whereby appeareth, that hee tooke his story not out of the Bible wholy: And he alledgedh one Leodemus, who as he sayth, liued with Moses, and wrote the selfe same things that Moses did, so that thele vryters agree almost in all thinges touching Isaack, Jacob, Joseph, and all theyr affayres, even vnto Moses; and with these doe concurre also Theodotus a most au-

ent

Gen. 15, 16;

17, 18, &c.

That there is a God.

*Arista.lib.
de Job.*

ent Poet , Artabanus and Phylon,
Gentiles. Aristaeus in like manner a-
bout Aristotes time, wrote a booke
of Job.

Of Moses.

*Exod 2,3,4,
5, &c.*

OF Moses and his acts, not onely
the fore named, (especially Ar-
tabanus in his Booke of the Iewes)
doe make mention at large: but ma-
nie others also , as namely Eupole-
mus,out of whom Polihistor reciteth
very long narrations, of the wonder-
full and stupendious things done by
Moses in Egypt, for which he sayth,
that in his time hee was worshipped
as a God in that Countrey, and cal-
led by many Mercurius . And that
the Ethiopians learned circumcision
of hym , which afterward always
they retayned, and so doe vnto this
day. And as for his miracles done in
Egypt, his leading the people thence
by the Redde-sea : his lyuing with
them forty yeeres in the wildernes :
the Heathen Wryters agree in all
thinges with the Scriptures , sauing
only, that they recount diuers things
to the prayse of Moses , which hee
hath

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hath not written of himselfe, adding The descrip-
also his discription, to witte, that hee tion of Mo-
was a long tall man, with a yellowe ses person
beard, and long hayre, where-with out of the
also accordeth Numenius Pythogo- Heathen
ricus, touching the acts of Moles, wryters.
whose life he sayth that he had reade
in the auncientest records that were
to be had.

*The story of Iosua, Judges, and
the Kings.*

B V T the fore named Eupolemus
goeth yet forward, and pursueth
the story of Iosua, of the Judges, of
Saule, Dauid, and of Salomon, euen
vnto the building of the Temple,
which hee describeth at large, with *Iosep.lib.8,*
the particular Letters vwritten about *de ant.ca.2.*
that matter to the King of Tyrus,
vwhich Iosephus sayth vvere in hys
dayes kept in the records of the Ty-
nians. And with Eupolemus, agree *The trea-*
Polyhistor, and Hecataeus Abderita, sures hidden
that liued and serued in vvarre with in the Se-
King Alexander the great, and they pulcher of
make mention among other things Dauid.
of the inestimable riches of Salo-
mon, and of the treasures which hee
had

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had hid and buried, (according to the fashion of that time) in the Sepulcher of his Father Dauid, which to be no fable, (though not mentioned by the Scripture) Iosephus well proueth,

*Ioseph. 13, de
antiq. cap. 6.*

for that Hircanus the high Priest and King of Iury, being besieged in Ierusalem by Antiochus, surnamed Pi-
us, not many yeeres before our Sa-
uiour Christ his natiuity, to redeeme
himselfe and the Citty, and to pay
for his peace, * opened the saide Se-
pulcher of Dauid, and fetcht out of
one part thereof, three thousand Ta-
lents in ready money, which amount
to sixe hundred thousande pounds
English, if wee account the Talent
but at the least size, of *Talentum He-
braicum.*

* The same
thing attēp-
ted Herod
in his time,
as Iosephus
saith, lib. 18.
anti.

*The things that ensued after King
Salomons dayes.*

AN D as for the thinges that ensu-
ed after Salomon, as the deuili-
on of the Tribes among themselues
and theyr diuers vwarres, afflictions
and transmigrations into other coun-
tries, manie Heathen Wryters do
mention and recorde them, and a
mong other, Herodotus, and Dio-

dot

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dorus Siculus . And the fore sayde Alexander Polyhistor, talking of the captivity of Babylon, sayth, that Ie- *Terem. 37.*
emie the Prophet, told Joachim his *4, Reg. 24,* King, what would befall him, and that Nabuchodonozer hearing ther-
of, was moued thereby to besiege Jerusalem.

¶ Of Zen-
charib.
*Esay, 31, 33
and 36.*
4, Reg. 9.
¶ *Hero. lib. 2.*
Dan. 11.
¶ *Ioseph. J. I, de
antiq. Ind.*

¶ *of*

¶ *King*

¶ *t ensu
devisi
nselue
tions
r coun
ers do
and
nd Dio
don*

¶ *And finally, I will conclude with Iosephus the learned Jew, that wrote immediately after Christes ascencion, and protesteth that the publique writings of the Syrians, Chaldeans, Phænicians, and innumerable Histories*

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of the Grecians, are sufficient to testify the antiquity, truth, authority, and certainty of the holy Scriptures, if there were no other proofe in the world besides.

*The conclusion of this Chapter, with
the application.*

Section. 4.

THus farre haue I treated of the wayes and meanes, which haue beeene left vnto the world from the beginning, thereby to know and understand theyr Maker. In treating which poynt, I haue stayed my selfe the longer, for that it is the ground and foundation of all that is, or may be said heereafter. It is the first, finall, and chiefe principle, of our eternall saluation or damnation, and the totall weale or woe that must befall vs, and possesse vs for euer.

Which ground and verity, if it be so certayne and euident, as before hath been shewed, by all reason and proofe, both diuine and humane, and that the matter be so testified & proclaimed vnto vs, by all the creatures of heauen & earth, and by the mouth and

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and writing of our Creator himselfe, as no ignorauice or blindnesse can excuse the same, no slothfulnesse dissemble it, no wickednesse denie it : what remayneth then, but to consider with our selues, what seruice this God requireth at our handes : what gratitude, what dutie, what honour for our creation ? to the end , that as we haue prooued him a most bountifull Creator, so wee may finde him a propitious Judge, and munificent rewarder. For it is not probable, that his diuine Maiestie, which hath appointed every other creature to som action for his owne glory, (as hath been declared at large before) shold leauue man-kinde onely, which is the worthiest of all the rest, without obligation to his seruice.

In which one poynt notwithstanding, though never so cleere (such is the fondnes of our corrupt nature, The errour without Gods holy grace :) fayled of the olde those ancient wisemen of the world, Phylosophers, of whom S. Paule speaketh so much phers. in his Epistle to the Romaines , taking compassion of their case , and calling them fooles , and all theyr great learning & phylosophy meere fondnes ; for that whereas (by the

No excuse
of the igno-
rance of God.

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Rom. I.

meanes before mentioned) they came
to knowe God , they did not seek to
glorifie him, as appertained vnto God,
nor yet did render him due thankes :
but vanished away in theyr cogitati-
ons. &c. That is,they tooke no pro-
fite,by this knowledge of theyrs, but
applied theyr cogitations vpon the
vanities of this world, more then vp-
on the honour and seruice of thys
theyr God For which cause,as Saint
Paul adioyneth presently in the same
place, that for so much as they dyd
thus, and did not shew forth by theyr
lyfe and workes , that they had the
knowledge of God indeede ; God
deliuered them ouer to a reprobate
sence, and suffered them to fall into
horrible sinnes, which S. Paule doth
name and detest in that Chapter,
and finally concludeth , that theyr
everlasting perdition ensued princi-
pally vpon thys one poynt: that
wheras, *T*hey knew the iustice of God,
(by all the wayes & arguments that
before haue been declared) yet wold
they not understand (sayth hee) that
death was due to all such, which ly-
ued wickedly as they d.d.

Rom. I.

And as the same Apostle vpon co-
sideration of these matters, wherein
hee

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he standeth long for the importance thereof, pronounceth in fine , thys generall sentence, with great asseueration and vehemensie of Spyrite : *That the wrath of God is revealed frō heauen, vpon all impietie and iniustice of those men, who hold the knowledge of God in vnrighteousnes.* That is, who being indued with the knowledge of God, doe liue notwithstanding vnrighteouslie , or (as he sayde before) doe consume theyr dayes in vanitie, not making account of the seruice which they doe owe to that God for their creation and other benefites. Which thing, if Saint Paule might truly say to those Gentiles, before his tyme , who had onely naturall knowledge and vnderstanding of God; that is , so much as by hys creatures was to be gathered : what may, or shall be sayd vnto vs , who haue not onely that lyght of nature which they had , but also the wrytings and law of Ged himselfe, communicated especially vnto the Iewes, and aboue that also , haue heard the voice of his onely sonne vpon earth, & haue receiuied the doctrine of his most blessed Gospell , and yet doe liue as negligently (many of vs) as

A generall
sentence
pronoun-
ced by S.
Paule.
Rom, I. 8

The appli-
cation to
our selues,

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dyd the very Heathen , touching
good life and vertue.

Surely in this case I must denounce
against my selfe, that if it be true, (as
it cannot be false) which thys blessed
Apostle affirmeth here of these hea-
then Phylosophers, that by that little
knowledge they had of GOD, *they
were made inexcusable* , then by the
most iust and certaine rule of Christ,
layd downe by S. Luke, *qui multum
datum est, multū queretur ab eo*, that
of euery man which hath receiuied
much, a great account shal be taken
for the same ; wee are forced to in-
ferre, that our account shall bee the
greater , and our selues much more
inexcusable before his diuine Maie-
stie, then the very Gentiles and Hea-
thens are ; if after our knowledge &
manifest vnderstanding of his God-
head and iustice, *We vanish away in
our cogitations*, as they did, and as the
most part of the worlde at thys day
are scene to doe, that is, if wee applie
our cogitations and cares, about the
vaine affayres of thys temporall lyfe
and transitory commodities, which
we should bestow vpon the seruice
and honour of thys Lord and Crea-
tor.

Rom. I,

Luke. 12.

OF

OF THE FINAL END and cause why man was created by God, and placed in this world.

*And of the obligation he hath thereby,
to attend to the affayre for which
he came hether.*

Chap. III.

BY the Chapter precedent, I nothing doubt (gentle Reader) but if thou haue seene & perused the same, thou remaineſt ſufficiently informed of thy Creator. Now followeth it by order of good conſequence, that we conſider with ſome attention, (for A neceſſarie that it ſtandeth vs much vpon) what conſideration intent and purpose God had in crea-ting vs, and this world for our ſakes, and in placing vs therein as Lordes of the ſame? By the former conſiderations wee haue learned, that as among other creatures, nothing made it ſelфе; ſo nothing was made for it ſelffe, nor to ſerue it ſelffe. The heauens (we ſee) doe ſerue the ayre,

Why man was created.

the ayre serueth the earth, the earth serueth the beastes, the beastes serue man; and then is the question, who man was made to serue? for in him also holdeth the former reason, that seeing he was not made by himselfe, it is not likely that hee was made to serue himselfe.

If wee consult with the Scriptures heerein, we finde a generall sentence layd downe without exception; *Vniuersa propter semetipsum operatus est Dominus*, the Lord hath made all things for himselfe. And if all, then man (no doubt) who is not the least of the rest which he hath made.

And hereby it commeth to passe, that man cannot bee sayd to be free, or at his owne appointment or disposition in thys worlde, but is oblied to performe that thing, for the which he was sent into this habitacion. Which point holy Job declareth plainly in a certain inuictiue against such men as were careless and negligent in consideration of thys affayre. *A rayne man* (sayth he) *is lifted vp in pride, and thinketh himselfe to be borne as free as the colt of a wld Asse*. That is, hee thinketh himselfe bounde to nothing, subiect to nothing

Pron, 16,

**Man made
to serue
GOD.**

Job, 11,

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thing, accountable for nothing that he doth in this life ; but onely borne free, to passe his time in disport and pleasure, as a Colt in the wildernes, that hath no maister to tame him.

Which in other words, the WISEMAN vttereth thus ; *He esteemeth this life of ours to be but a play-game*, and therefore careth not how hee liueth, or wherein hee spend and passe ouer his time. And this of the man whom the Scripture calleth vaine.

But nowe, for the sober, wise, and discreet, of whom it is written, *The way of life is vpon the learned, to the ende hee may decline from the lowest hell* : they are farre from so great follic, as to imagine that no account shall be demanded of our being in this world ; for that they haue reade, *That God shall bring into iudgement what-soever is done*, for every fault that is committed. And the Christian man knoweth further, by the mouth and asseueration of his Sauour and Redeemer, that hee shall be accountant for euery idle worde that hee misuytereth : and finallie, there is no man that is eyther of reason, or conuersant in the vrytings and Testament of his Creator, but

Wisd. 15.

Prov. 15.

Eccles. 11,
and 12.

Math. 12.

*Account to
be giuen.*

Why man was created.

remembreth well, that among all other irritations, whereby the wicked man is sayd to prouoke Gods patience to indignation , none is more often repeated or more greeuouslie taken, then *that bee said in his heart, God will aske no account.*

*Psal. 9, 43.
and 141.*

VVith these men then alone shall bee my speech in this present Chapter, who haue a desire to discharge vwell this account . For attayning whereof (truly) I can giue no better counsaile, instruction, or aduise, then to doe in this case , as a good Merchant factor is wont to doe , when he arriueth in forraine Countries, or as a Souldiour or Captayne , sent by his Prince to some great employt, is accustomed, when hee commeth to the place appointed, that is,to weigh and consider deeply, for what cause he came thether ? why he was sent ? to what ende ? vwhat to attempt ? vwhat to prosecute ? vwhat to per forme ? what shall be expected and required at his handes (vpon his returne,) by him that sent him thether ? For these cogitations (no doubt) shall stirre him vp to attend to that for which hee came, and not to employ his time in impertinent affaires.

**Profitable
demaunds
& considera-
tions.**

Why man was created.

affaires. The like would I counsaile a Christian to put in vre, concerning the case proposed, & to demaund of himselfe, betweene God and his conscience, why, and wherefore, and to what end, he was created & sent hether into this world? what to doe? wherein to bestow his dayes.&c.

And then shall hee finde, that for no other cause, matter, or ende, but onely to serue God in this life, and by that seruice to enjoy heauen, and euerlasting saluation in the lyfe to come. This was the condition of our creation, as Moyses well exprefseth; and this was the consideration *Gene. 14.* of our redeeming, fore told by Zcharie, before wee were yet redeemed; *That wee being deliuered from the hands of our enemies, should serue Luke, 2:6* God in righteousness and holines all the dayes of our life.

Of this consideration doe ensue two consequents to bee obserued. Whereof the first is, that seeing our end and finall cause of being in this world, is to serue God, & so to work consequence our owne saluation with feare and vpon due trembling; vwhatsoever thing wee consider doe, or bestowe our time in, which either is contrary or impertinent, or end.

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not profitable to this end, (though it were to gaine kingdoms) it is vanity and lost labour, and will turne vs in time to griefe and repentance, (if we change not our course) for that it is not the matter for which wee came into this life, nor whereof we shal be demaunded an account, except it be to receave judgement and punishment for the same.

The second consequence. Secondly, it followeth of the same consideration, that seeing our onely busines and affaire in this world, is to serue our Maker, and saue our owne soules, and that all other earthly creatures, are put heare to serue our yses to that end onely, we should for our part bee indifferent to all these creatures, as to riches or pouerty, to health or sicknes, to honour or contempt; to little learning, or much learning; and we should desire only so much or little of eyther of them, as were best for vs, to the attainment of our said end and Butte pretended; that is, to the seruice of God, and the weale of our soules. For whosoeuer desireth, seeketh, loueth, or useth these creatures, more then for thys, runneth from the end for which hee came heþer.

By

Why man was created.

By this then may a carefull Christian make some scantling of his owne estate with God, and make a conjecture whether he be in the right way or no. For if he attend only or principally to this end, for which hee was sent hether ; if his cares, cogitations, studies, endeouours, labours, talke, conuincation, and other his actions, A right course doe runne vpon this matter, and that hee careth no more for other creatures, as honours, riches, learning, and the like, then they are necessary vnto him for this end that hee pretendeth, if his dayes and life be spent in this study of the seruice of God, and procuring his owne saluation, in carefulnes, feare, and trembling, as the Apostle aduised him ; then hee is (doubtles) a most happy man; and shall at length attayne to the kingdome which he expected. But if hee finde himselfe in a contrary case and course; that is, not to attend indeede to this matter, for which only he was sent hether, not to haue in his heart and study this seruice of God, and enjoying heauen, but rather some other vanity of the world, as promotion ; wealth, pleasure, sumptuous apparell, gorgious buildings, beauty, fauour,

How each man may take a scantling of his own estate.

Philip. 2.1

A wrong & dangerous course.

Why man was created.

Fauour of Princes, or any other thing else, that appertayneth not vnto this end. If he spend his time about these trifles, hauing his cares and cogitations histalke & delight more in these thinges, then about the other great busines, of possessing Gods eternall kingdom, for which he was made & placed in this world; then is he (I assure him) in a perillous way, leading directly to perdition, except he alter and change his course. For, most certayne it is that whosoever shal not attend vnto the seruice hee came for, shal never attaine the reward assigned and promised to that seruice.

And for that the most part of all this worlde, (not onely of Infidels, but also Christians) doe runne amisse in this povnt, and doe not take care of that affaire and busines, for which alone they were created and placed heere, hence it is, that Christ and his holy Saints, both before and after his appearance in the flesh, haue spoken so hardly, and seuerely of the very small number that shall bee sauued, (euен among Christians,) and haue vttered certaine speeches which seeme verie rigorous to fleshe and blood, (and so such as are most touched

The reason
why so fewe
are sauued.

*Math. 7,20.
and 22.*

Luke, 13.

Why man was created.

ched therein) scarce credible, albeit they must bee fulfilled. As among other thinges, that a louer of thys worlde cannot bee saued; that rich men do enter as hardly into heauen, as a Cammell through a needles eye, and the like. The reason of which manner of speeches doe stand in this, that a rich man or worldling, attending vwith all his industrie to heape vp riches (as the fashion is) can not attende, (nor euer doth) to that for which he came into this worlde, and consequently can neuer attaine heauen except God work a miracle, and thereby doe cause him to spend out his riches to the benefit of his soule, (as somtimes he doth) and so do lesssen the Cammell in such soit, as hee may passe the needles eye. Whereof wee haue a very rare example in the Gospell of Zacheus, who beeing a very rich man, did presently vpon the entering of Christ into his house, (but much more as appeareth into his hart by fayth) resolute himselfe to change his former course touching riches, and at one blow to beginne with all, gaue away halfe of all hee possessed to the poore; and for the rest made proclamation, that whosoeuer

Iam. 4.

Math. 19.

Mark. 10.

Luke. 19.

Why man was created.

A perfitt ex-
ample of a
good con-
uerſion.

ſocuer had receaued any wrong at his hands; (as commonly many doe by them that are rich) he ſhould com and receaue foure times ſo much amends, by which almes and reſtitution, he was deliuuered from the Cammels gib or bunch on his backe, that letted his paſſage through the needles eye. And this extraordinary fauour and grace he receaued, by the fortunate preſence of his moft bleſſed and bountifull guest, who had ſignified before in an other place, that himſelfe was able ſo to draw the Cammell, as hee ſhould paſſe the needles eye, for that the things which are u- poſſible with man, are poſſible with God:

Math. 19.

Mark, 10.

But to leauue this, and to goe for-ward in our former purpose, no meruaile it is, if in the world abroade, ſo few be ſaued, ſeeing that of thousands ſcarce one doth account of that bu-ſines, which of all other is the chiefe and principall. Conſider you the mu- litude of all ſorts of people vpon earth, and ſee what theyr traffique and negeſtation is? ſee whether they treat this affayre or no? ſee wherein their care, ſtudy, and cogitation con- ſute; How many thouſand finde you

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you in Christendome, who spend not one houre of foure and twenty, nor one halfe day in forty, in the seruice of God, or busines of theyr soule? Howe infinite haue you, that breake their braines about worldly commodities, and how few that are troubled with this other cogitation? Howe many find time to eate, drink, sleepe, disport, deck, and trim themselues to the view of others, and yet haue no time to bestow in this greatest busynes of all other busines?

The wrong
course of the
world.

How many passe ouer whole daies, weekes, moneths, and yeeres, (and finally their whole lyfe time) in hauking, hunting, and other pastimes, without regard of this important affaire? How many miserable women haue you in the worlde, that spende more dayes in one yeere, in pricking vp their apparell, and adorning theyr carkas, then they doe houres in prayer for the space of all their life? And what (alas) shall become of this people in the end? what will they doe or say at the day of account? what excuse will they alledge? what way wil they turne them?

If the Merchant factor vwhich I mentioned before, after many yeeres
spend

Why man was created.

A compati-
son expres-
sing the va-
nity of our
occupations.

spent in fortaine Countries vpon the Maisters expences, should returne at length and giue vp his accounts, of so much time and money spent in singing; so much in dauncing, so much in fencing; so much in courting, and the lyke; who would not laugh at so fond a reckoning? but beeing further demaunded by hys Maister, what time he had bestowed vpon the Merchandise and affayres for which hee was sent, if the man shoule aunswere, that he had no leasure to think vpon that thing, for the great occupation which he had in the other; who would not esteeme him worthy of all punishment and confusion? And much more shame and confusion no doubt, shall they sustaine at the last dreadfull day, in the face and presence of God and all his Angels, who being sent into this worlde, to traffique so rich a Merchandise as is the kingdome of heauen, haue neglected the same, and haue bestowed their studies vpon the most vaine trifles and follies of this world, without cogitation or care of the other.

Math. 16.

Psalms, 4.

Jerem. 2.

O yee children of Adam, sayth the spirit of God, why loue ye so vanity;

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nity, and seeke after lyes : why leaue you the Fountayne and seeke after Cesternes ? If a golden game of ine-stimable value , should be proposed for such as would runne , and could winne the same ; & when the course or race were begun, if some should step aside and follow flies or feathers that passed in the ayre, without any regard of the prize and gole propo-sed, who would not meruaile & take pitty of their folly ? euen so is it with men of the world, if wee beleue S. Paule, who affirmeth, that we are all placed together in a course or race, and that the kingdoime of heauen is propounded vnto vs for the Game or Prize, but euery man, sayth hee, arriueth not thither : and why ? for that most men doe step aside , and leaue the marke. Most men doe run awry, and doe follow feathers vp and downe in the ayre ; most men doe pursue vanities, and doe weary them-selues out in the pursute thereof, vntill they can neyther runne nor goe, nor mooue their limbs any further : and then, for the most part, it is too-late to amend their folly.

A compa-
rison.

i, Cor. 9.

Will you heare the lamentations of such vnfortunate men ? these are
their

Why man was created.

*Wisd 5.
The com-
plaint of
worldlings
in the end of
their life.*

their owne words recorded by scripture. We are wearied out in the way of iniquity & perdition, and the way of God haue we not known. What profit haue wee receaued of all our pompe and pride, & vaunting riches? what good haue they done vs? They are now past away as a shadow, and as a Messenger that rydeth in post, and wee are consumed in our owne iniquities.

This is the lamentable complaynnt of such men, as ranne awry, and followed a wrong course in theyr actions of this life. These are they who pursued riches, honour, pompe, and such lyke vanities, and forgate the great and weighty busines for which they were sent. These are they, who were esteemed happie men in this world, and thought to runne a most fortunate course, in that they heaped much riches together; aduaanced themselues and their families to great dignities: became gorgious, glorious, and dreadfull to others: and finally, obtayned what soever theyr lust and concupiscence desired. This made them seeme blessed to worldly cogitations, and the way wherein they ran, to be most prosperous and happy.

*The fonde
iudgment of
the world.*

Why man was created.

happy. And I make no doubt, by
experience of these our tymes, but
they had admirours and enuiours in
great abundance, who burned in
our desire to obtayne the same course.
And yet whē I heare their complaint
in this place, and their owne confes-
sion, wherein they say expressly: *Wee
sencelesse men did erre from the way of
truth:* When I consider also the ad-
dition of Scripture, *Talia dixerunt in
inferno:* they speake these things whē
they were in hell: I cannot but e-
steeme their course for most misera-
ble, and condemne wholly the iudg-
ment of flesh in this affaire.

Wisd. 5:

Wherfore, my deere brother, if
thou be wise: yeeld not to this deceit
of worldly lips and tongues, that vse
to blesse and sanctifie such, as are in *Psalm, 10:*
most danger & neerest to perdition.
Leane rather to the sincere counsail
of Saint Paule, who willeth thee to
examine vprightly thine owne works
and wayes, and so to iudge of thy
selfe without deceite. If thou walke
the way of Babilon, molt certaine it
is, that thou shalt never attiue at the
gates of Ierusalem, except thou
change thy course.

Gala. 6:

Oli my brother, what a griefe will

Why man was created.

A cōparison
expressing
our griefe
in the end,
for running
a wrong
course.

it but vnto thee, when after long la-
bour and much toyle, thou shalt find
thy selfe to haue gone awry? If a
man had trauailed but one whole
day, and thereby made weary, should
vnderstand at night, that all his la-
bour were lost, and that his whole
journey was out of the way: it would
be a merualous affliction vnto him
(no doubt) albeit no other incon-
uenience were therein, but onely the
losse of that dayes trauayle vwhich
might be recouered and recompen-
ced in the next. But if besides this
his busines were great, if it lay vpon
his life to be at the place whether he
goeth, at a certayne houre: if the
losse of his way were irrecouerable:
if the punishment of his error, must
be death and confusion; and him-
selfe were so weary, that hee could
stirre no one foote further: imagine
then what a greeuous message thys
would be vnto him, to heare one say:
Sir, you are amisse, your labour is lost,
and you haue trauailed wholy beside
your way.

So then will it bee vnto thee (my
The misery soule) at the day of death, and sepa-
of a soule
that hath
ration from my body, if in this lyfe
thou attend not to thy saluation for
which

Why man was created.

which thou wert created, but shalt gone awry
pasle ouer thy dayes in following of at the last
vanities. Thou shalt find thy selte a- day.

stray at the end of thy iourney, thou
shalt find thy selfe weary, and enfor-
ced to say with those miserable dam-
ned spryts , *I haue walked hard and* *wisd. 5.*
craggy wayes, for that indeed the way
of wickednes is full of thornes and
stones, though in shew it be couered
with faire grasse, and many flowers.
Thou shalt find at that day that thou
hast lost thy labour, lost thy time, lost
all oportunity of thine owne com-
modity . Thou shalt then finde thy
error to be vnrecouerable , thy dan-
ger vnauoydable, thy punishment in-
supportable, thy repentancee unpro-
fitable, and thy grieve, sorrow, and ca-
lamity inconsolable.

Oh, hee that could beholde and
feele the invvarde cogitations of a
worldly mans heart at that instant,
after all his honours and pleasures
were past ; no doubt but hee should
finde him of another iudgement and
opinion in thinges, then hee was in
the ruffe and heate of his iolity. Hee
doth well perceave then, the fondnes
of those trifles which he followed in
this lyfe, albeit it were to make him-
selfe

Why man was created.

Alexanders
death.

Julius Cæ-
sar's death.

Two rare
examples.

*Ioseph.lib. 14.
15, et 18, de
antiq. Iud.
et bello. Iud.
lib. 2.*

selfe a Monarch. If a man did know the cogitations that King Alexander the great had, when of poysone hee came to die, after all his victories and incredible prosperity; if we knew the thoughts of Iulius Cæsar, at the day of his murther in the Senate house, after the conquest of all his enemies, and subiection of the whole world, to his owne onely obedience, wee should well perceave, that they tooke little pleasure in the wayes they walked, notwithstanding they were esteemed most prosperous and happy men of this world.

Iosephus the Iew, recounteth two very rare examples of humane felicity, in Herod the first, and Agrippa his Cosin, whereof the one by Anthony the Triumvir, and the other by Caligula the Emperour, (both of them beeing otherwise but priuate Gentlemen, and in great pouerty and misery when they fledde to Rome) were exalted vpon the suddaine to vnxpected great fortune, and made rich Monarchs and glorious Potentates. They were induced (at severall times) with the kingdom & crowne of Iury, and that in such ample sort, as neuer any of þat nation after them had

Why man was created.

had the lyke. For which cause they were called in the Hebrue story, (for distinction sake) Herod the great, and Agrippa the great. They ruled and commaunded all in their dayes, they wanted neyther siluer nor gold, neyther pleasures nor pastimes, neyther friends nor flatterers. And besides all these gifts of Fortune, they abounded also in ornaments and excellency of body and wit. And all this was increased & made the more admirable, by reason of their * base & low estate before, in respect whereof, theyr present fortune vvas esteemed for a perfect patterne of most absolute felicity.

This they enjoyed for a certaine space, & to assure themselues of the continuaunce, they bent all theyr cares, cogitations, and studyes, to please the humors of the Romaine Emperours, as theyr Gods, and Authors of all theyr prosperity and felicity vpon earth. In respect of whose fauours, (as Iosephus no[n]cet,) they cared

* For enuie onely of Agrippa his fortune, Herodias did ruine her selfe and her husband, as Iosephus sayth. Lib. 18. antiqu. capit. 8, 9, 15. Her husbande vwas Herode Antipas, that slew Saint John Baptist, and vwas sonne to Herod the first. Luke, 3. Math. 14.

Why man was created.

carred little to violate their own Religion of the Iewes, or any thing else that was most sacred. And this forsooth, was esteemed of many a most wise, politique, prosperous, and happy course. But what was the end and consummation of this theyr pleasant race?

**Herods
death**

*Iosep.lib.15.
de antiqu.*

* This Herod was cal-
led Ascolonita, & slew
the infants in Bethlem.

Math.2.

**The death
of Agrippa.**

*Iosep.lib.19.
cap.7.*

First, Herod fell sicke of an incurable and lothsome disease, and was tormented in the same with so many terrors, * and horrible accusations of his conscience, as hee pronounced himselfe to be the most miserable afflicted creature that euer liued ; and so calling one day for a knife to pare an Apple, would needes haue murthered himselfe with the same, if his arme had not beene stayed by them that stood by. And for Agrippa, Iosephus reporteth, howe that vpon a certaine day which hee kept festiuall in Cæsaria, for the honour of Claudius the Romaine Emperour, when he was in his most extreame pompe and iolity, in the middest of all hys Peeres, Nobles and Damosels, comming foorth at an houre appoynted, all glittering in golde and siluer, to make an Oration vnto the people ; hys voyce, gesture, countenaunce, and

Why man was created.

and apparrell so pleased, as the people began to cry, (beeing solicited thereunto by some flatterers) That it was the voyce of God, and not of man. Wherein Agrippa taking pleasure & delectation, was strooken presently from heauen, with a most horrible putrifaction of all his body, whereof he died, repeating only to his friends these wordes in the midst of his torments; * Behold ye me, that doe seeme to you a God, how miserably I am enforced to depart from you all.

* S. Luke saith he was stroken by Gods An-gell. Act. 12
And con-sider how Io-sephus a-greeth with this narratio-
* Euseb. lib.
2. hist.ca. 15

Now then would I demaunde of these two fortunate men, who laying aside all the care of God & Religion, did follow the preuentions of thys world so freshly, and obtayned the same so luckily: how they liked of thys theyr course and rase in the end: Truly, I doubt not, but if they were here to answer for themselues, they would assure vs, that one houre bestowed in the seruice of G O D, and of their saluation, woulde more haue comforted them at the last instant, then all their labours and trauailes which they tooke in their liues for pleasing of Emperours, and gathering the grace and good liking of mortall men.

Why man was created.

Sincere and
profitable
counsaile.

Vse then, (o Christian,) vse thys
experience to thy commoditie ; vse
it to thy instruction, vse it to thy fore
warning. That which they are now,
thou shalt be shortly, and of all fol-
lies it is the greatest, not to profit or
flee from danger by the example of
others.

The difference betweene a wise
man and a foole is this, that the one
prouideth for a mischiefe while time
serueth , and the other woulde doe,
when it is too late . If thou migh-
test feele now, the state & case wher-
in thy poore hart shall bee at the last
day, for negleeting the thing , that
of all othe~~r~~ it shoulde haue studyed
and thought vpon most, thou woul-
dest take from thy meat, and sleepe,
and other necessaries, to repaire that
is past ; Hetherto hast thou time to
reforme thy course of lyfe, if thou be
willing , which is no small benefite,
if all were knowne. For in this sence
(no doubt) it is most true, which the
Wise-man sayth ; that better it is to
be a lyuing dog, then a dead Lyon,
For that while the *day time* of thy
lyfe endureth, all things amisse may
easily be amended. But the dreadfull
night of death will ouer-take thee
short-

Eccle, 4,

Job. 9.

Why man was created.

shortly, and then shall there bee no more space of reformation.

Oh that men would bee wise, and fore-see thinges to come, sayth one Prophet. The greatest wisedome in the world(deere brother)is to looke and attend to our saluation: for as the Scripture sayth most truly: *Hee is a Wise man indeede, that is wise to his owne soule.* And of this wisedom it is written in the very same booke,

Deut, 32,

as spoken by herselfe. *In mee is the grace of all life and truth, and in mee is the hope of all life and vertue.* In merrall actions and humane wisedome, wee see that the first and chiefest circumstance is, to regarde well and consider the end. And how then doe we omit the same, in thys great affayre of the kingdome of heauen? If our ende be heauen, what meane wee so much to affect our selues to earth? If our end be God, why seeke we so greedily the worldly fauour of men? If our end be the saluation and eternitie of our soule; why doe wee follow vanities and temporalities of thys lyfe? *Why spend you your money and not in breade?* sayth God by the mouth of Esay. *Why bestow ye your labour on things that will not yeeld ye*

Eccle, 37,

Eccle, 24,

*Great follie
and errour.*

Esay, 55,

Why man was created.

*Ephe. 3,
A, Thes. 2,*

saturitie? If our inheritance be that we shoulde raigne as Kings, why put we our selues in such flattery of creatures? If our birth allow vs to feede of bread in our Fathers house, why delight we to eate huskes provided for the Swine?

Wisd. 4.

Error in -
our course
of lyfe is not
pardoned.

Hosea, 4,

Essay, 28,

But alas we may say with the wise man in the Scripture, *Fascinatio, magicitatis obscurat bona.* The bewitching of worldly trifles, doe obscure and hide vs from the things that are good and behouefull for our soules? O most daungerous enchauntment. But what? shail thys excuse vs? no truly, for the same Spyrite of G O D hath left recorded, *Populus non intelligens vapulabit:* The people that vnderstandeth not, shall be beaten for it. And another Prophet to the same effect pronounceth, *This people is not wise, and therfore hee that made them shall not pardon them, neyther shall he that created them, take mercy on theē.* It is written of fooles, *Ven-tum seminabunt et turbinem metent.* They shall sowe and cast theyr seede vpon the windes, and shall receiue for theyr haruest, nothing else but a storne or tempest. Whereby is signified, that they shall not onely cast away

Why man was created.

away and leefe theyr labours, but also
so be punished for the same.

Consider then I beseech thee my
deere brother attentiuely, what thou A profitable
wilt doe, or say, when thy Lord shall forewarning
come at the last day, & aske thee an
account of all thy labours, actions, &
times spent in thys life, when he shal
require a reckoning of his Talents
lent vnto thee, when hee shall say, as
he said to the Farmour or Steward in
the Gospell, *Redderationem villicati-
onis tuae*, Giue account of thy stew-
ardship and charge committed vnto
thee. What wilt thou say, when he
shall examine, & weigh and try thy
doings, as gold is examined & tryed
in the fornace, that is, what end they
had? wherto they were applyed? to
what glory of God? to what profit
of thy soule? what measure, weight,
and substance they beare.

Math, 15,

Luke, 16,

Baltaser King of Babylon, sitting
at his banquet merry vpon a tyme,

espyed suddainlie certaine fingers A rare
without a hande, that wrote on the chance that
Wall, right ouer-gainst hys Table, happened
these 3. Hebrewe words, *M A N E*, to Baltasar
T H E K E L, P H A R E S, which King of Ba-
wordes, Daniell interpreted in three bilon.
sentences vnto the King in this man- *Daniel, 5,*

Why man was created.

Iner. Mane, God hath numbered thee,
(Baltasar) and thy kingdome; *Thekel*, hee hath weighed thee in the
Gold-smithes ballance, and thou art
founde too light; *Phares*, for thys
cause hath he deuided thee from thy
kingdome, and hath giuen the same
to the Medes and Persians.

Oh that these three most golden
and most significant wordes, engravi-
uen by the Angell vpon Baltasars
wall, were registered vpon every dore
and post in Christendome, or rather
imprinted in the hart of each Chri-
stian, especially the two first, that
import the numbring and weighing
of all our actions, and that in the
weights and ballance of the Gold-
smith, where every graine is espyed
that wanteth. And if Baltasars acti-
ons, that was a Gentile, were to be
examined in so nise and delicate a
payre of ballance for theyr triall, and
if hee had so seuere a sentence pro-
nounced vpon him, that hee shoulde
bee deuided from life & kingdome,
(as he was the same night folowing)
Quia inuentus est minus habens, for
that hee was founde to haue lesse
weight in him then he should haue,
what shall wee thinke of our selues,

If God ex-
amine strait-
ly the acti-
ons of Infi-
dels, much
more of
Christians
if they liue
carelesse.
Daniel. 5.

that

Why man was created.

that are Christians, of whom it is
written aboue all others; I wil search
the sinnes of Ierusalem with a candle, Soph. 10

What shall we expe&t, that haue not
onely lesse weight then wee should
haue, but no weight at all, in the
most of our actions? what may such
men (I say) expe&t, but onely that
most terrible threat of diuision made
to Baltasar, (or rather worse, if worse
may be) that is to be deuided from
God and his Angels: from partici-
pation of God and our Sauiour, from
communion of Saints: from hope
of our inheritance: from our porti-
on celestiall and life everlasting: ac-
cording to the expresse declaration
made heereof by Christ himselfe, in
these words to the negligent seruant.

The Lorde of such a seruant shall come Math. 24
at a day when he hopeth not, and at an
hour that he knoweth not, & shall de-
uide him out, and assigne his part with
hypocrites, where shall be weeping and
gnashing of teeth.

Wherfore (deere brother) to con-
clude this chapter, I can say nothing
more in this dangerous case, wherein
the world so runneth awry, but one-
lie exhort thee (as the Apostle doth)
not to conforme thy self to the com-

A dreadfull
diuision.

Why man was created.

mon errour that leadeth to perdition. Fall at length to some reckoning and account with thy selfe, and see where thou standest, and whether thou goest. If hetherto thou haue wandered and gone astray, be sorry for the tyme lost, but passe no further. If hetherto thou haue not considered the weightines of this affaire, serue thy selfe of this admonition, and remember that this is written, *that a wise man profiteth by euery occasion*. Esteeme thy resolution in this one poynt, the chiefeſt menage that ever shall passe through thy hands in this woild, albeit thou were a Monarch and Ruler of ten woilds together. And finally, I will end with the very same words, where-with the wise man concludeth his whole booke. *Feare God, and obſerue his commaundements, for this is every man*. That is, in this doth all and euery man consist: his ende, his beginning, his life, and cause of being: that he feare God, and direct his actions to the obſeruance of his commaundements; for that without this, he is no man in effect, seeing that he looſeth all benefit, both of his name, nature, redemption, and creation.

Prov. 6.

Eccle. XI.

THAT

OS SO OS SO OS SO OS SO

THAT THE SERVICE vwhich God requireth of man in this present life, is Re- ligion.

*With the particular confirmations of
Christian Religion, aboue all other
in the world.*

Chap. IIII.

HAving prooved in the for-
mer Chapter, that there is
a G O D , vwhich created
man; and that man in re-
spect thereof, and of other
benefits receaued, is bound to honor
and serue the same God, the questi-
on may be demaunded in this place,
what seruice it is that God requireth,
and wherein it doth consist? Wher-
vnto the aunswere is briefe and easie,
that it is Religion; which is a vertue
that contayneth properly the wor-
ship and seruice that wee owe vnto
G O D : euен as Pietie is a vertue, Pietie.
contayning the dutie that chyldren
doe owe vnto their Parents, and Ob-
seruaunce another vertue, that com-
prehendeth the regard, that schollers
have vnto their Masters. Of religion.

Hs : and

Proofes of Christianity.

and seruaunts beare vnto theyr mai-
sters. In respect of which comparison
and likenes betweene thele vertues,
God sayth by a certaine Prophet ;
*The sonne honoureth his father, and the
seruant his Maister, if then I bee a fa-
ther, where is my honour? If I bee a
Maister, where is my feare?*

Mala. 1.

**The acts &
operations
of religion.**

James, 1.

**How much
it importeth
to be religi-
ous.**

The acts of Religion are diuers &
different ; some internall, as deuoti-
on and prayer ; some other externall,
as adoration, worship, sacrifice obla-
tions, and such like, that are declara-
tions, and protestations of the inter-
nall. It extendeth it selfe also to stire
vp and put in vse, the acts and ope-
rations of other vertues for the ser-
vice of God : in which sence Saint
James nameth it, *Pure and unspotted
Religion, is to visite Orphanes & wid-
adowes in their tribulatson, and to keeps
our selues undefiled from the wicked-
nes of the world.* Finally, howsoeuer
some Heathens doe vse thys vvorde
Religion, to some other significati-
ons, yet. (as S. Augustine vwell no-
teth) the vse therof among the faith-
full hath alwayes beene, to signifie
thereby, the worship, honour, and
service, that is due vnto G O D, so
that if in one word you will haue it
decla-

Proofes of Christianity.

declared, vwhat God requireth of man in this lyfe ; it may be rightly said, that all standeth in this, that hee be religious.

Heereof it proceedeth, that what soeuer sort or sect of people in the world, professed reuerence, honor, or worship to God, or to Gods, or to any diuine power, essence, or nature what-soeuer ; vvere they Ievves, Heathens, Gentiles, Christians, Turks, Moores, Heretiques ; or other, they did always call their said profession by the name of theyr Religion . In which sence also, and signification of the worde, I am to treate at thys time of Christian Religion ; that is, of the substance, forme, manner, and way, revealed by Christ and his Apostles vnto vs , of performing our duty and true seruice towards God. Which seruice is the first poynt necessary to be resolued vpon, by him that seeketh his saluation , as in the chapter that goeth before hath been declared. And for obtaining this seruice and the true knowledge thereof, no meane vpon earth is left vnto man, but onely the light and instruction of Christian Religion , according to the protestation of S. Peter

The necessity of Christian Religion.

Proofes of Christianity.

Act 5, 4.

unto the Gouernours of the Iewes,
when he said; *There is no other Name
vnder heauen given vnto men whereby
to be saued, but onely this of Christ,*
& of his Religion.

**How men
were saued
in old time
without
Christian
Religion.**

If you obieet against mee, that in former tymes before Christes nativitie, as vnder the law of Moises for two thousand yeeres together, there vvere manie Saints, vvhich without Christian Religion serued God, uprightly, as the Prophets and other holie people: and before them againe in the lawe of Nature, when neyther Jewish nor Christian Religion vvas yet heard of, for more thē two thousand yeeres; there vwanted not diuers that pleased God, & serued him truly, as Enoch, Noe, Job, Abraham, Iacob, and others I aunswere, that albeit these men, (especially the former, that liued vnder the Law of nature) had not so particuler and expresse knowledge of Christ, & of his mysteries, as wee haue nowe; for this was referued to the time of grace (as S. Paule in diuers places at large declareth,) that is, albeit they knewe not expressly, how and in what manner Christ shoulde bee borne; whether of a Virgine or no; or in what par

Gala. 3, & 4.

Ephe. 3.

Colos. 1.

Proofes of Christianity.

particular sort hee should liue & die:
what Sacraments hee should leaue,
what way of publishing his Gospell *See S. An-*
he should appoint, & the like, (wher- *gust.lib. 19.*
of notwithstanding very many par- *cont Faust.*
ticulers vvere reuealed to the Iewes *capit, 14.*
from time to time; and the neerer
they drewe to the time of Christes
appaeraunce, the more playne reue-
lation was made of these mysteries:)
yet I say, all and euery one of these All olde
holy Saints, that lyued from Abra- *Saints be-*
ham vntill the comming of Christ, knew in
had knowledge in generall of Chri- *Christ, and*
stian Religion, and did beleue the *were sauad*
same; that is, they beleueed exprefly *by him*
that there shoulde come a Sauour &
Redeemer of man kinde, to deliuer
them from the bondage contracted
by the sinne of Adam.

This was reuealed straite after their fall, to our first Parents and Progenitors in Paradise; to wit, that by the *Womans seede*, our redemption shold be made. In respect whereof it is laid in the Reuelations, that Christ is the Lamb that hath been slaine from the *Apoc. 3.* beginning of the world. *Gen. 3, v. 15.*

And Saint Peter, in the first generall counsell holden by the *Apos. Acts, 15.*
Apos, affirmeþ, that the olde auncien-

Proofes of Christianitie.

Rom. 5.

Ephe. 8.

* Reade S.

Aug. l. 18, de-
cinit. I, 47,

et Epist. 49

& 157, &
tract. 45, in

Ioh Cle. A-
lix. lib. 6.

Stom. et Ie-
rom in ca. 3.
ad Gala.

The diffe-
rence be-
tweene our
beleeue and
the old Fa-
thers.

Esay. 7.

Gene. 49.

ent Fathers before Christes nativity,
were saued by the grace of Christ, as
we are nowe, which S Paule confir-
meth in diuers places. And finally,
the matter is so cleere in this behalfe,
that the whole * Schoole of Diunes
accordeth, that Fayth and Religion
of the auncient Fathers, before Chri-
stes appearance: was the very same
in substance that ours is nowe, sa-
uing onely, that it was more gene-
rall, obscure, and confuse then ours
is, for that it was of things to come,
as ours is nowe of thinges past and
present.

For example; they beleeuued that
a Redeemer should come: and wee
beleeue that hee is already come.
They sayde, *Virgo concipiet*, a vir-
gine shall conceaue: and wee say:
Virgo concepit, a Virgine hath con-
ceiued. They had sacrifices and cere-
monies that prefigured his comming
for the time ensuing: we haue sacri-
fice and sacraments that represent his
being for the time present. They cal-
led their Redeemer, *The expectation*
of Nations: and wee call him now,
The saluation of Nations: And final-
lie, there was no other difference be-
tweene the olde fayth of good men
from

Proofes of Christianity.

from the beginning, and ours; but
onely in the circumstances of time,
cleerenes, particularity, and of the
manner of protesting the same, by
outward signes and ceremonies. For
that in substaunce they beleueed the
same Redeemer that wee doe, and
were sau'd by the same beleefe in
his merrits as wee are. For which *Eusebius
cause Eusebius *well noteth, that as handleth this
we are called now Christians, so they matter at
were called then Christi, Psalm, 104, large.lib. I,
that is, annointed in prefiguration of dem.Euange
the true Christ, in whom they be- cap. 5.
leeued, as the first and head of all o-
ther annoynted, and vwho was the
cause and authour of theyr annoyn-
ting.

By this the it is most manifest, that
not onely now to vs that are Christi-
ans, but at all other times from the
beginning of the world, and to all
other persons and people what-soe-
uer, that desired to haue their soules
saued, it was necessary to beleue and
loue C H R I S T, and to profess in
hart his Religion.

For vwhich consideration, I The causes
thought it not amisse in this place, of thys
after the former grounds layde that chapter
therc is a G O D, and that man

Proofes of Christianity.

Was created and placed heere for his
seruice ; to demonstrate and prooue
also this other principle, that the on-
ly seruice of this G O D, is by Chri-
stian Religion. Wherein, albeit I doe
not doubt, but that I shall seeme to
many, to take vpon mee a superflu-
ous labour, in proouing a verity,
which all men in Christendome doe
confesse; yet for the causes before al-
ledged in the second chapter, which
moued mee in that place to proue
that there is a G O D; that is to say,
first for the comfort, strength, and
confirmation of such, as eyther from
the enemy may receiue temptations,
or of themselues may desire to see a
reason of theyr belief; and second-
lie, for awaking, styrring, or sting-
ing of others, who eyther of malice,
carelesnesse, or sensuality, are fallen a-
sleep, and haue lost the feeling and
fence of theyr belief, (for many
such want not in these our miserable
dayes) it shall not be (perhappes) but
to very good purpose, to lay toge-
ther in thys place, with the greatest
brevity that possibly may bee, the
most sure grounds & invincible evi-
dences, which we haue for declarati-
on and confirmation of this matter.

For

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For albeit the Apostle Saint Paule declareth the thinges which wee believe, be not such in themselues, as may be made apparant by reason of humane arguments: yet such is the goodnesse, and most sweete proceeding of our mercifull G O D towards vs, as hee will not leau him selfe vwithout sufficient testimonie, both inward and outward, as the same Apostle in another place doth testifie. For that inwardly, he testifieth the truch of such thinges as wee beleue, by gyuing vs light and vnderstanding, with internall ioy and consolation in beleeuing them. And The diuers outwardly hee gyueth testimony to testimonies the same, with so many conueniences, probabilities, and *Arguments of credibility*, (as Diuines doe call them) that we be-
that albeit the very poynct of that belieue.
which is beleeuued; remayne still with some obscuritie: yet are there so manie circumstaunces of lykely-hoodes, to induce a man to the be-
liefe thereof, as in all reason it may seeme against reason to deny or mistrust them.

Thys shall easily appeare by the Treatise followving of Christ and Christianitic, and of the foundati-
ons

Heb. 12.

Act, 14.

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ons of our Religion , which shall be confirmed by so many pregnant reasons, & most manifest circumstances of euident probability, as I doubt not but the zealous Christian shall take exceeding comfort therin, & esteeme himselfe happy, to haue a lot in that faith and Religion, where he shall see and feele so much reason, proofe, and conuenienty to concurre and shew it selfe, for his satisfaction.

And to this effect, it shall be of no meane moment, that I haue proued before, the certainty, diuinity, and infallible trueth of the Ievves Scriptures, or olde Testament ; which writings we haue receaued from that Nation that dooth (as it were) profess enmyt against vs, and the same beeing written so many ages before the name of Christianity was known in the worlde : it cannot be but of singuler authority, whatsoeuer shall be alledged out of those records for our purpose . And therefore as before, in proouing our first principle, *That there is a GOD*, wee vse one lie the testimonie of such witnessies, as could not be partiall ; so, much more in this confirmation of Christian Religion, shall wee stand one lie,

The vn-
doubted
witnesses,

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lie, either vpon the confession of such as are our enemies, or vpon the records of others, who must needes be indifferent in the cause, for that they liued before eyther cause or controuersie in Christianity was knowne or called in question.

My whole purpose shall bee then, to make manifest in this Chapter, that *Iesus Christ*, was the Sauiour & Redeemer of all mankinde, fore-promised and expected from the beginning of the worlde; that hee was the onely Sonne of God, and God himselfe, and consequentlie, that what soeuer hee hath left vs in his doctrine and Religion, is true and sincere, and the onely way of saluation vpon earth.

For cleerer prooфе and declaration whereof, I will reduce what soeuer I haue to say heerein, vnto three principall heads or branches, according to the order of three distinct times wherein they fell out; that is to say, in the first place shall be considered, the things that passed before the nativity or incarnation of Christ. In the second, the thinges doone and verified from that time vnto his ascencion, which is the space of his abode

The drift of
this Chap-
ter,

The princi-
pal heads.

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bode vpon earth . And in the third place, such events shal be considered, as ensued for confirmation of hys Deity, after his departure.

In declaration of which three generall points, I hope by the assistance of him whose caute wee handle, that so many cleere demonstrations shall be discouered : as shall greatly confirm thy fayth (gentle Reader,) and remoue all occasions of temptation to infidelity.

*How Christ was fore-told to Jew
and Gentile.*

Sect. 1.

The Jew &
Gentile.

Eph. 1.
1, Tim. 2.

FIst then, for such thinges as passed before Christ appeared in the flesh, and doe make for prooфе of our Christian Religion , it is to bee noted, that they are of two sorts, or at least-wise , they are to bee taken from two kindes of people,, that is, partly from the Iewes, & partly from the Gentiles. For seeing that Christ was appoynted from the beginning, yea, before the worlde was created, (as Saint Paule affirmeth) to worke the redemption both of Iewe and Gentile,

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Gentile, and to make them both one people in the seruice of his Father; heerchence is it, that he was foretold and prefigured to both these Nations, and diuers fore-warnings were left among them both, for stirring them vp to expect his coeming, as by the considerations following shall most evidently appeare.

Esa, 2, 11, 19
Ier, 9, 12, 16

¶ The first Consideration.

AND to beginne with the Iewes, The Messias no man canne denie, but that promised throughout the vvhole bodie and course of Scriptures, that is, from the very beginning to the last ende of theyr old Testament, they had promised vnto them a *Messias*, which is the very same, that we cal *Christ*, that is to say, a person annoynited and sent from God, to be a Sauiour, a Redeeemer, a Pacifier of Gods wrath, a Mediator betweene God and man, a satisfier for the sinnes and offences of the whole worlde, a Restorer of our innocencie lost in Paradice, a Maister, and Instricter a Law giuer, a Spirituall and eternall King, that should sitt, and rule and raigne in

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our harts to conquer the power and
tiranny of satan, the enemy of man-
kinde, who ouer-came our first Pa-
rents Adam and Eue, and neuer cea-
seth to assaile vs.

*¶ Of The first couenant to
Adam.*

THIS is evident by the first co-
uenant of all, that euer G O D
did make with man, when he sayde
to Adam our first Father in Paradise,
*In what day soeuer thou shalt eate of
the Tree that is forbidden, thou shalt
die.*

Gene. 2,

Gene. 2.

Which couenant being after bro-
ken, on the part of our sayd Proge-
nitor, he receaued his iudgement, but
yet with a most benigne promise of
redemption for the time to come ;
for thus God sayde to the deuill or
Serpent that had deceaued him ; *The
seede of the woman shall crush thy
head, and thou shalt lye in wayte to
hurt his heele.* That is, one shall pro-
ceede in time of the seed of the wo-
man, who shall conquer death and
sinne, (that are thy weapons,) and
shall not care for thy temptations,
but shall tread them vnder his feete,

and

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and this shal be Christ, the Messias of
the world.

Thus did not onely the * eldest *Rabbi Mo-*
Iewes and Rabbines vnderstand this ses Benmai-
place, (vwhatsoeuer the latter haue mon in hunc
dreamed, that theyr Messias should locum,
be onely a temporall King) but also
the old Chalde Paraphrase, (named
Thargum Hierosolimitanum) expoun-
deth it plainly in these words, applied
vnto the deuill that had deceaued
Adam; They haue a certaine and pre- Tharg. His-
sent remedy agaist thee (O deuill,) for so in Gen.
that the time shall come, when they shal cap. 3:
tread thee downe with their heeles, by
the helpe of Messias, which shall be their
King.

To Abraham and Isa-
acke.

THE same thing is confirmed by
the verie same promise seauen
times repeated and established vnto
Abraham, that liued very neere two
thousand yeeres after Adam ; and
againe to Isaack his sonne after him,
In semine tuo, benedicentur omnes gen- *Gene. 12, 3,*
tes terræ, All Nations of the earth 18, & 22,
shall be blessed in thy seede. Which
had beene indeede, but a very small.
bene-

Proofes of Christianity.

benediction to Abraham, or to the Iewes after him, (that neuer saw their Messias actually) if hee had beeene onely to be a temporall King : And much lesse blessing had it beeene to the Gentiles and all other Nations, if this Messias of the Iewes, must haue beeene a temporall and worldly Monarch, to destroy and subdue them to the seruitude of Iury, as fondly the latter teachers of that Nation doe contend.

Jacobs prophecie of Christ.

THIS yet maketh the Patriarch Jacob more plaine, who prophe-
cying at his death of the comming
of Christ, hath these words; *The scepter* (or government) *shall not be taken*
from the house of Iuda, vntill he come
that is to bee sent, and hee shall be the
expectation of Nations. Which lat-
ter wordes, the fore-named Chal-

Gene. 49.

Tharg. Hie-
roso et Onke-
los in hunc
locum. die Paraphrase, as also great Onke-
los, both of singuler authority a-
mong the Iewes, (do interpret thus;
Donec Christus seu Messias veniat,
&c. Until Christ or the Messias com,
(which is the hope and expectation
of all Nations, as well Gentiles, as of

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vs that are Iewes,) the gouernment shall not cease in the houle or Trybe of Iuda. By which sentence of Scripture, and interpretation of the Iewes themselves, we come to learne, (besides the promise of the Messias,) two consequences in this matter, against the Iewes of latter times. First, that if their Messias must be the hope and expectation as well of the Gentiles as of the Iewes; then can hee not be a temporall King to destroy the Gentiles, (as the latter Iewes would haue must be a it) but a spirituall King to raigne over them, and to bring in subiection not a temporal King, their spirituall enemies, for them, (I porall King, meane the flesh, the world, and the deuill) as all true Christians doe believe Secondly, if the temporall Kingdome of the house of Iuda, (whereof Christ must come,) shall cease and be destroyed at the comming of Messias, as the Scripture auoucheth; how then can the Iewes expect yet a temporall King for their Messias, as most fondly they doe.

But to leaue this controuersie with the latter Rabines, and to goe forwarde in declaration of that which wee tooke in hand, that is, to shewe how Christ was fore tolde and pro-

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Enisled to the Iewes. It is to be noted, that after the death of Jacob last mentioned, there is little recorded in scripture of the doings of this people, during the space of foure hundred yeeres, being the time of their bondage in Egypt ; but yet the tradition of that Nation teacheth, that as soone as they were deliuered out of Egypt, and were in the Desert towardes the land of Promise, the three sonnes of Chore, called Aser Elcana, and Abiasphe, (of whom mention is made in the sixt Chapter of Exodus, and other places) made diuers songs and psalmes in the prayse and expectation of the Messias to come, and that the holy men of that time, did solace themselves with singing the same : and that King Dauid afterwarde in the second part of his psalmes, beginning from the forty and one, vnto the eighty and seauen, gathered the most part of these olde songs together, as they are yet to be seene in his psalmes.

See the titles
of these
psalmes here
specified.

Moises prophecie of Christ.

BY T Moises, who lyued with the people, & gouerned them in the wil-

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wildernes, had a cleere revelation
from G O D of this Messias, in these
wordes, *I will rayse vp a Prophet to*
this people from among their brother Deuc. 18.
ren, euен as my selfe : and I will put
my wordes in his mouth, and hee shall
speake vnto them all thinges which I
shall ordaine vnto him : and hee that
shall refuse to heare the wordes which
he shall speake vnto them in my name,
I will bee revenged vpon that man.
Which wordes, that they cannot be
vnderstoode of any other Prophet
that euer lyued after Moises among
the Iewes, but onely of Christ, it
appeareth most manifestly & plainly
by the testimony of the holy Ghost,
where hee sayth, *And there arose not Deut. 34.*
any other Prophet in Israell like vnto
Moses, &c.

Davids prophecie of Christ.

After Moses about fourte hundred
yeeres, ensued David, vwho for
that he was a holy man, and the first
King of the house of Iuda, out of
whole lineage the Messias wasto com,
the particuleres of this mystery, were
more abundantlie and manifestlie

Proofes of Christianity.

revealed vnto him, then vnto any other. And first for assuraunce that Christ should be borne of that stock and lynage, these are the wordes of God vnto him; *I haue sworne to Dauid my seruaunt: I will prepare thy seede from eternity, and will build vp thy seate to all generations.* Which words, albeit the latter Jewes will apply it to King Salomon, that vvas Dauids sonne, (and lo in some sence they may so be, for that King Salomon was a figure of Christ to come) yet properly these wordes, *And his kingdome shall stand for euer, and for all eternity,* vwhich are so often repeated in this and other places of the Scripture, cannot be verified in Salomon, whose earthly kingdome, was rent and torne in peeces straight after his death by Ieroboam, and not long after, as it were extinguished: but they must needes be vnderstood of an eternall King, vwhich shoulde come of Dauids seede; as must also these other wordes of G O D in the

3, Reg. 12.

Psalm. 2, 45. Thou art my sonne, this day haue I begotten thee, I will giue vnto thee the Gentiles for thine inheritance. Which was never fulfilled in Salomon, nor in any other tempo-

all

Proofes of Christianity.

rall king in Iury after him. And much
lesse these words which follow ; *Hee
shall endure with the sunne, and before* ^{Psalm. 71.}
*the Moone, from generation to gene-
ration. There shall rise vp in his dayes
peace, vntill the Moone be taken away
hee shall raigne from sea to sea, vnto
the ends of the world : all Kings shall
adore him, and all Nations shall scrue
him : for that he shall deliuere the poore
man that had no helper : He shal saue
their soules, and deliuere them from vnu-
rie, and from iniquity : all Tribes of
the earth shall be blessed in him, and all
Nations shall magnifie him.*

These wordes of Christes eternall
kingdom, and of his enduring to the
worlds end ; of his vniuersall raigne
ouer Iewe and Gentile, of his adora-
tion by all Nations ; of his deliuery
of soules from bondage of iniquity,
and finally, of his making blessed all
Trythes of the earth ; cannot possibly
be applyed to any temporall King
that euer was among the Iewes, or
euer shall be vnto the worlds end, but
onely Christ.

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¶ Jeremies propheticie of
Christ.

His promise made vnto Dauid,
for Christ to come of his seede,
is repeated after his death, by manie
Prophets, and confirmed by God, as
in Ieremie, where God vseth these
wordes, Beholde, the dayes come on,
and I will rase vp to Dauid a iust
seede, and hee shal raigne a King, and
shall bee wise, and shal doe iudge-
ment and iustice vpon earth. And in
his dayes shal Iuda be sauad, and Is-
raell shal dwell confidentlie, and this
is the Name that men shal call him,
O V R I V S T G O D . All this
was spoken of Davids seede, aboue
four hundred yeres after Dauid was
buried.

Which prooueth manifestly, that
the former promises and speeches,
were not made to King Dauid for
Salomon his sonne, or for any other
temporall King of Davids line: but
for Christ, who was called so parti-
cularly, *The sonne and seede of Da-
uid*: for that Dauid vvas the first
King of the Trybe of Iuda, and not
only was Christes Progenitor in the
flesh,

*Ierems. 23.
and 33.*

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fleſh, but also did beare his type and
figure in many other things.

¶ *Ezechiel's prophecie of
Christ.*

FOR which cause likewise in the Prophet Ezechiel (who lyued about the same time that Ieremie did) the Melsias is called by the name of Dauid himselfe, for thus God spake at that time vnto Ezechiel; *I will saue my flocke, nor shall they be anie longer left to the spoile, &c. I wil raise ouer them, One Pastour, which shal feede them, my seruant Dauid, he shal feede them, and he shal be their Sheepheard and Prince, and I will be theyr God, and will make with them a covenant of peace. &c.*

Ezech. 34.

*Christ is cal-
led Dauid.*

In which words, not only we that are called Christians, but the latter Jewes also themselves doe confesse in their *Talmud*, that their Melsias is called by the name of Dauid, for *That tract,* that hee shall discend of the seede of *Sanch. cap.* Dauid; as by reason also it must of *hales,* necessity be so, for that King Dauid being dead foure hundred yeres before these wordes were spoken, (as hath beeene noted) could not nowe

Profes of Christi. nity.

Come againe to feede Gods people,
or gouerne them himselfe.

**The Prophecie of Esay touching
Christ.**

Esay the Prophet, vwho lyued about a hundred yeeres before Ieremie and Ezechiel, had meruailous fore-knowledge of the Messias, and his affayres, and describeth him very particularly, beginning in this manner. *In the latter dayes, the Hill of God's house shall be prepared vpon the toppe of mountaynes, and all Nations (or Gentiles) shall flowe vnto him. And many people shall say, come and let vs ascend vnto the Hill of the Lord, and hee shall teach vs his wayes, and wee shall walke in his pathes, hee shall judge Nations, &c.* VVhich verie wordes are also repeated in Micheas the Prophet, and are applied there(as also heere) vnto the Messias, and can haue no other meaning, by the iudgment of the Iewes & Hebrues themselves. And Esay doth prosecute the same matter afterwardes, in diuers Chapters. As for example, in the fourth, talking of the same Messias,

which

Esay, 2.

Mich. 4.

Proofes of Christianity.

which before hee called the Hill of Godshouse, hee addeth these wordes.

Esay, 4.

In that day shall the issue of the Lord be in magnificence and glory, and the fruite of the earth in sublimitie and exultation, to all such as shall be fauored of Israell. In which words he calleth the Messias, both the issue of God, and the fruite of the earth, for that hee should be both God and man. And in the ninth Chapter he calleth him by these termes, *Admirable, Counsellor, God, Strong, Father of the future world, and Prince of peace.*

Esay. 9.

In the eleuenth Chapter, hee describeth him most wonderfully, in these words; *There shall goe foorth a braunch of the stocke of Iesse,* (which Iesse was Dauids Father,) and out of the roote of that braunch, there shall mount vp a flower, and the Spirite of the Lord shall rest vpon him, the Spyrit of wisedome and of vnderstanding, the spirst of counsell and fortitude, the spirit of knowledge and piety, he shall not judge according to the sight of (fleshlie) eyes, nor yet condemne according to the hearing of (fleshlie) eares: but hee shall iudge poore men in iustice, and shall dispute in equity for the milde men of the earth. Hee

*Esay, 11.
Psalme 78.*

The wonderfull properties of Christ.

Proofes of Christianity.

shall strike the earth with the rod of his mouth, and with the spirit of his lips shall hee sley the wicked man. In-
sticke shall bee the girdle of his loynes, and fayth shall bee the bande of his reynes, &c.

Hethereto are the wordes of the Prophet, wherein truly nothing can be more plaine and euident, then that by the *rodde or brauncb of Iesse*, is meant the virgin Mary, who directly discended of the linage of Iesse, and by the *flower ascending from thys branch*, must needes be vnderstode Christ, that was borne of her, and had all those excellencies and priuiledges aboue other men, which Esay in this place alsigneth vnto him.

Whose further graces yet, and spec-
ciall diuine properties, the same Pro-
phet expresseth more particularly in
the Chapters following, where hee
sayth; *Hee shall for euer overthrowe
and destroy death: hee shall open the
eyes of the blinde, and the eares of the
deafe, he shall not cry nor contend, nor
shall he accept the person of any man:
but in truth shall he bring forth iudg-
ement. Hee shall not be sorrowfull nor
tribulenta*, &c.

And finally, in the forty and nine
Chap.

*Math. 1.
Luke, 3.
Acts, 13.
Rom. 15.*

*Other pro-
perties of
Christ.*

Esay, 35.

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Chapter, he alledgedeth the wordes of God the Father vnto Christ, touching his Commission, in this sort : *It is too little that thou be to me a servant, to rayse up the trybes of Iacob, Acts, 13,47:*
and to convert vnto mee the dregges of Israel. Beholde, I have appointed thee also for a light vnto the Gentes, that shou be my salvation vnto the vttremest parts of the earth.

The Commission of Christ.

¶ Daniels prophecie of Christ.

AND to conclude thys matter, vwithout alleadging more Prophecie for the same, (which in truth are infinite throughout the Byble.) Daniell that lyued in the end of the captiuity of Babylon , a little before Aggeus, Zacharias, and Malachias, (who were the last Prophets that euer flourished among the Iewes, almost ffe hundred yeere, before the nativity of Christ;) this Daniell (I say) reporteth of himselfe, that beeing in Babylon, and hauing fasted, worne Sack-cloth, and prayed long vnto G.O.D, there came the Angell Gabriell vnto him at the time of the evening sacrifice, and fore-told him,

Proofes of Christianity.

not onely of the deliuernce of the people of Israell from the captiuitie of Babylon out of hand, for that the seauenty yeeres of their punishment fore-told by Ieremie, were now expired, but also hee told him further, that the tyme of the vniuersall deliueraunce of man-kinde, from the bondage and captiuity of sinne, was now shortned, and that after seauen-tie Hebdomades, (which as shall be shewed after, made vp iust the time that passed from the rebuolding of the Temple of Ierusalem, after theyr deliuernce from Babilon, vnto the birth of Christ,) there should bee borne the Sauiour of the world, and be put to death for the redemption of man-kind.

Daniel, 9.

The Angels words are these? *I am come to shew thee (O Daniell) for that thou art a man of good desires. And therefore doe thou marke my speech, and understand this vision. The seauenty Hebdomades are shortned vpon thy people, and vpon thy holy Citty: to the ende prewarication may be consumed, and sinne receave an end, to the end iniquity may be blotted out, and eternall justice brought in her place:* and to the ende visions and prophecies

may

Proofes of Christianity.

may be fulfilled, & the Saint of Sain~~s~~
anoyncted .-Knowe thou therefore and
marke, that from the end of the speech,
for rebuilding of Ierusalem vnto Christ
the Captayne, there shall be Hebdo-
mades seauen, and Hebdomades sixtie
two, and after sixty two Hebdomades,
Christ shall be put to death, and the
people which shall denie him, shall not
be his people.

I might passe on further to other
Prophets , and make no ende , if I
would alledge what might be sayde The Butte
in thys behalfe ; for that the whole of all Scrip-
ture runneth all to this one point: ture.
to fore-tell and manifest Christ, by
signes, figures, parables, and prophe-
cies ; and for this cause was it princi-
pally written . But that which is al-
ready spoken , shall be sufficient for
our first consideration , whereby is
seene, that among the Iewes from
age to age, Christ was prophecied &
fore told, together with the eternity
of his kingdome, that should be spi-
rituall.

The

Proofes of Christianity.

¶ The second Consideration.

That Christ
should be
both God
and man.

The cu-
stome of
Heretiques.

NOwe followeth there a seconde consideration of the qualitie of Christes person, of no lesse importance then the former, and wherein the latter Iewes doe more dissent from vs : & that is, of the God-head of the Messias promised . I say the latter Iewes or Rabbines, are different heerein from vs, as also they are in many other poynts and articles, wherein theyr auncestors (that were no Christians) did fully agree. Euen as all Heretiques are woont to doe, that first breake in one poynt, and the in another, from the true Catholique faith of Christ, to follow mens traditions ; and so doe run on from one to one, making themselves in all thinges as dislike as they can, for hatred of that vnyt, where unto theyr pride will not suffer them to returne. So is it in the generation of this reprobate people , who first agreed with vs in all, or most poynts, touching Christ to come, and denied onelie the fulfilling or appliccation thereof in Iesus our Saviour, but afterward

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terward, theyr vngracious of spring; beeing not able to stand in that issue against vs, deviled a newe plea, and betooke themselues to a fatte higher degree of impietie, affirming that wee attribute many thinges vnto Iesus, that were not fore-tolde of the Messias to come; and among other, that he shold be God, & the sonne of God, and the second person in Trinity, &c.

But heerein (no doubt) these ob-
stinate and gracelesse men, doe shew
themselues both ignoraunt of theyr
owne Scriptures, & disagreeing from
the wrytings of theyr owne forefa- That Christ
thers. For as for Scriptures, it is evi- must bee
dent by all, or most of the Prophets, both God
alledged before, that Christ (or the and man,
Messias) must be God and the sonne
of God, indued with mans nature,
that is, both God and man. So in
Genefis, where hee is called *the seede Gene: 3:15*
of the Woman, it is apperant that hee
shall be man; and in the same place,
when he is promisee to crush the de- The first
will, and to breake his head: vwho can proofe.
doe this but onely God? Likewise,
when he is called *Germen Iehoue the*
seede of our Lorde God, his God- *Esay, 4:1*
head is signified, as is his man-head
also,

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Esay, 9.

Psalm. 71.

Psalm, 109.

Esay, 53.

Psalm, 96.

Hebrus. I.

Psal. 110.

Math. 2.

Luke, 20.

* Ichoua in

Hebrue.

Psalm. 110.

Rab. Ionath.

lib. collect, et

Misdr. Te-

billim. in

Psalm, 2. v. 7

also, when in the same place hee is named *the frus^ee of the earth*. Who can interprete these speeches ; That, his kingdom shal be everlasting. That, he shall endure vntill the moone be taken away, and after. That, God begate him before Lucifer was created. That, no man can tell or account his generation. That, all Nations, and Angels must adore him. That, hee must sitte at the right hand of G O D . And many other such speeches pronounced directly and exprefly of the Messias ; who (I say) can vnderstand or interprete them, but of God, seeing that in man they cannot be verified ? And as for the last of these testimonies, concerning Christes sitting at his Fathers right hand : three of our Euangelists doe report, that Iesus did blanke diuers of the learnedest Pharisies , with alledging onely these wordes of Dauid . *The * Lord sayd to my Lord, sit at my right hand vntill I put thine enemies as thy foote-stoole.* For (sayde Iesus) if Christ be

Dauids sonne , howe did Dauid call him his Lorde ? signifying hereby, that albeit the Messias was to be Dauids sonne, according to his man-head ; yet was he to be Dauids Lord

accor-

Proofes of Christianity.

according to his God-head. And so doe both Rabbi Ionathan, and the publique Commentaries of the Hebrews interprete this place.

Micheas is plaine, *And thou Beth-leem, out of thee shall proceede a Ruler in Israell, and his going foorth is from the beginning, and from the dayes of eternity.* This cannot be vnderstood of any mortall man, that euer was or shall be. But yet Esay goeth further, *Essay. 9.* when he sayth; *A little child is borne vnto vs, and a young sonne is giuen vnto vs, and his principality is vpon his owne shoulder, and his Name shall be G O D, the Father of the future world, (* or of eternity :) the Prince of peace, &c.*

The second
prooffe.
Mich. 5.

* So it is in
the Hebrews.

In which words, we see that Christ is called G O D. But if the Iewe doe cauill heere, and say, that *El* or *Elohim* the Hebrew wordes, which wee interprete God in thys place, may sometime be applyed to a creature, as in Exodus, once *El* signifieth an Angell, and *Elohim* at other times, is applied to Judges; then marke this discourse of Dauid touching the Messias, to whom hee sayth; *Thou art beautifull in forme aboue the chyldren of men: grace is spred in thy lips, and there-*

An obiecti-
on aunsw-
ered.

Exod. 10.

Psalm, 45.

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therefore hath God blessed thee for ever, &c. Thy seate O God is for ever and ever: the rodde (or Scepter) of thy Kingdome, is the rod of direction, thou hast loued justice, and hated iniquity, therefore God, thy God hath annoynted thee with oyle of ioy above thy partners. Heere the Melsias is called God twice by the same worde *Elohim*, as God his Father is: and therefore as the vvorde signifieth twice God in the one, so must it also in the other.

The third
prooфе.

Christ is
called Ie-
houa.

* See Esay
cap. 18, ver.
7; and cap.
28, ver. 5.

But to remoue all ground of this refuge touching *El* or *Elohim*, that are names of G O D, vvhich may be communicated sometimes, and vpon some occasions to creatures: most apparant it is, that the name *Iehoua*, vvhich is called *Tetragrammaton*, and vvhich is so peculier to G O D alone, as neuer it may bee communicated to anie other, thys name (I say) vvhich is of such reverence among the Iewes, as they dare not pronounce it, but in place thereof doe reade *Adonai*, that signifieth *Lord*, is euery where almost in scripture, attributed to Christ, * namely where the Latine Interpreter hath translated *Lord*: as for example, in

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two diuers places of Jeremy , after
the long description of the Messias
which before I haue recited; he con-
cludeth thus ; *Hoc est nomen quod Jerem, 23.*
recabunt eum, Iehoua iustus noster : Jerem, 33.
This is the name which they shal cal
him, *Our iust Iehoua* , or as the He-
breue hath worde for worde, *Iehoua*
our Justice . And so doe the auncient
Hebreue expositors confess vpon
this place of Jeremie , namelie,
Rabbi Abba , who asketh the que-
stion what Messias shall bee called ?
and then hee aunswereþ out of thys
last place, *He shall be called the eter-
nall Iehoua*. The like doth Midrasch
gather vpon the first verse of the 20.
Psalme. And Rabbi Moses Hadar-
fan, expounding a place of the Pro-
phet Sophony , Chapter, 3, verſe, 9,
concludeth thus ; *In this place Ieho-* Rab. Moses,
ua signifieth nothing else but the Mes- Hadars. in
fias. Gene. ca. 41,

Rab. Abba
coment in
Thren. v. 16.
Misd. Teh.
in Psalm, 20
ver. I.

Whereby appeareth, that as well
in scripture, as also in the oppinion of
olde Hebreue expositors, the Messias
was to be true God and man. And
I might alledge many other testi-
monies of auncient Rabbines, if it
were not too long : especially, if I
would enter among the kind of ex-
positors,

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Two sorts
of Hebrews

Cabalists &
Thalmu-
dists.

Jerem, 23,

Rab. Haca-
dosch in E-
say, cap, 9,

A Cabali-
sticall dis-
course.

positors, whom they call Cabalists, who are more auncient, and lesse
bruth then are the other sort which are termed Thalmudists,) shoulde
finde many cleere and manifest de-
clarations against the Iewes doctrine
and errore of latter times. And a-
mong other, (for example onely of
Cabalisticall expositions) I refer the
Reader to the discourse of Rabbi
Hacadosch which in Hebreue signi-
fieth the holy Rabbine, & liued not
long after Christ) vpon the wordes
of Jeremy before recited; in which
for that he findeth the Messias to be
called *Iehoua*, which worde in the
Hebreue is compounded of the three
Letters, *Iod*, *Vau*, and *He*, twise re-
peated; thys Doctour maketh thys
discourse by arte Cabalist, in thys
manner.

Euen as (sayth hee) the Letter *He*
in *Iehoua*, is compounded of two o-
ther Letters,named *Daleth* and *Vau*,
(as appeareth by their forme) so shal
the Messias, (that is signified by thys
word *Iehoua*,) bee made of two na-
tures, the one diuine , and the other
humane. And as in *Iehoua* , there is
twise *He*, and consequently two *Da-*
leths, and two *Vaus* contained there-

Proofes of Christianity.

in : so are there two byrthes, filiations, or chyld-hoods in Messias, the one whereby hee shall be the sonne of God, and the other, whereby hee shall be the sonne of a Virgin, which Esay calleth the *Prophetesse*. And as *Esay, 8,* in *Iehoua*, the Letter *He* is twise put, and yet both *He's* do make in effect but one Letter ; so in Messias there shall be two distinct natures, and yet shall they make but one Christ.

Thus playeth this Cabalist vpon the Letters of *Iehoua*, (according to the manner of theyr diuinitie,) and draweth great misteries (as yee see) from Letters ends . In which kinde of reasoning albeit we put no groûd of strength at all ; yet is it sufficient to shew that among the elder Iewes, it was a knowne and confessed doctrine , that Christ shoulde bee both God and man and haue two natures conioyned distinctly in one person, which is the same that we Christians doe affirme.

Nay, I will adde further, (and thys The fourth is greatly to bee obserued) that the proofe selfe same auncient Iewes , (as some also of the latter) do hold, and proue by Scripture that Christ shall be, (for alwaies they speake of the Messias to come)

Christ cal-
led the Son
of G O D.

Proofes of Christianity.

come) the very sonne of GOD , Et
Deum Des incarnatum, & the word
God incarnate , or made fleshe.
And for the first, that he shall be the
sonne of God, they prooue it out of
diuers places alledged by me before
as for example out of Genesis, where
the Latine text hath , The Scepter of
Iuda shall not bee taken away, vntill
be come that shal be sent. The Hebrue
hath , vntill Silo come , which Silo,

Rab. Dauid
Kimhi in lib.
radicum.

Rabbi Kimhi proueth by a long dis-
course, to signifie so much as *Filius*
eu, his sonne, that is , the sonne of
God. The same they prooue by the
place of Esay , where the Melsias is
called *Germen Iehouæ* . the seede or
sonne of Iehoua . Which the Chal-
dic Paraphrase termeth , the *Messias*
of Iehoua. They proue the same also
out of diuers Psalms , where Christ
is called plainly the sonne of God,
as where it is said ; *Hee shall say unto*
mee, thou art my Father &c. I will
put him mine eldest sonne, more higher
then all the Kinges of the earth &c.
Iehoua said vnto me, thou art my son,
this day haue I begotten thee , &c.
Kisse the * son ye Kings and Judges of
the earth, and happy are all they that
place theyr hope in him , Which last
words

Therg. in
hunc locum

Psalm.49,

Psalm.2.
* This is
according

Proofes of Christianity. to the He-
words can no way be vnderstood of brue text.
the sonne of any man , for that it is Irem, 17.
written, *Cursed is the man that put-*
teith his trust in man. Wherfore Rab-
bi Ionathan, Rabbi Selemoth, Aben
Ezar, and others, doe conclude by
these & other places which they al-
ledge, that the Melsias must bee the
very sonne of God.

And for the second poynt , they The fift
goe yet further, affirming this sonne prooef,
to bee *Verbum Patris*, the *Word* of
God the Father. Which the foresaid
Ionathan in his Chaldey Paraphrase,
doth expresse in many translations;
as for example ; where Esay layth *Is-*
rael shall be saued in Iehoua with eter-
nall salvation, (which *Iehoua* signifi-
eth Christ, as all men doe confess) Ionathan * turneth it thus : *Israell*
shall bee saued by Gods *Word*, So a-
gaine, where God saith by Hosea, *I*
will sauе the house of Iuda by Iehoua ^{* In the}
theyr God, (which is by Christ) Io-
nathan translateth it thus : *I will*
sauе Iuda by the Worde of theyr God.
In lyke manner , where David wry-
teth, *Iehoua said to my L̄rd, sittē at*
my right hande, &c. Ionathan ex- ^{Psal, 110;}
presseith it thus ; *Iehoua sayde unto*
me Worde, sittē at my right hand So
Rabbi

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Rab. Isaacke
com. in cap.
47, Gene.
Psalm, 106
verse, 20,
Rab. Simeon
Ben. Iahai.
com. in cap.
10, Gene,
Job, 19,

Rab. Simeon
in Zoar.

Deut, 6.

The blessed
Trinitie,
prooued by
an auncient
Rabbine.

Rabbi Isaack Arama, wryting vpon
Gen. sis, expoundeth this verle of the
Plalm, *Hee sent his Word and healed*
them &c. to bee meant of Melsias,
that shal be Gods word. And Rabbi
Simeon, the cheefe of all the Caba-
lists, vpon these words of Job, *I shall*
see God in my flesh, gathereth that the
word of God shal take flesh in a wo-
mans wombe. So that this doctrine
was nothing strange among the an-
cient Rabbines.

For further confirmation where-
of, (leeing the matter is of so great
importance) consider what is recor-
ded in a Treatise called Zoar, of high
authoritie among the Iewes, where
Rabbi Simeon that was last before
alledged, citeth a place out of olde
Rabbi Ibda, vpon these wordes, in
Deutronomy, *Iehoua our Lord is one*
Iehoua, which wordes, the said auncient
Rabbi Ibda interpreteth in this
manner; by the first *Iehoua* in thys
sentence, (beeing the incommuni-
ble name of God) is signified, sayth
hee, G O D the Father, Prince of all
things. By the next words *our Lord*,
is signified G O D the sonne, that is
fountaine of all Sciences. And by
the seconde *Iehoua*, in the same sen-
tence,

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tence, is signified G O D the holie Ghost proceeding of them both. To all which there is added the vvorde (*One*) to signifie that these three are inuisible. But thys secrete shall not bee reuealed vntill the comming of Melsias. Hetherto are the wordes of Rabb: Ibda , reported in Zoar, by Rabbi Simeon, where also the sayd Rabbi Simeon interpreteth these words of Elay, *Holy, Holy, Holy, Lord God of Sabaoth*, in thys manner. Elay by repeating three times holy, sayth he, dooth as much as if hee had sayd, Holy Father, holy Sonne, and holie Spint: which three holies, do make but one only Lord God of Sabaoth.

Finally, I will conclude thys controuersie betvveene the latter Iewes and vs, with the authoritie of learned Phylo , who liued in the verie same time with Christ, and was sent Embassadour twise to Rome, in the behalfe of his Nation in Alexandria ; that is, first in the 15. yere of Tyberius the Emperour, which was three yeeres before Christes passion, and the very same yeere wherein he was baptizied by S. Iohn : and the second time about eyght yeres after, to wit, in the first yeere of the raigne of Ca-

The sixt
prooфе,

Phil. lib. 2.
legat Ruff.
l. l. hist, 1, 6
Euseb. in
Cron.

Proofes of Christianity.

Iigula. Thys man that was the least
nedest that euer wrote among the
Iewes,(after the writers of holy scrip-
tures ceased) made a speciall Booke
of the banishment of his Countri-
men, where hee hath thys discourse
ensuing.

**Pbilo lib. de
exulibris.**

What time may bee appoynted,
(saith he) for the returne home of vs
banished Iewes, it is harde to deter-
mine. For by tradition we haue, that
we must expect the death of an high
Priest. But of those some die quick-
lie, and some liue longer. But I am
of opinion, that this high Priest shall
be the verie Word of G O D, which
shall be voyde of all sinne, both va-
luntarie and inuoluntarie : Whose
Father shall be God, and thys Word
shall be that Fathers wisedome, by
which all thinges in the worlde were
created. His head shall be annointed
with oyle, and his kingdome shall
florish, and shine for euer.

Thys wrote Phylo at that tyme
whē he little imagined, that the same
high Priest, whom hee so much ex-
pected, and the same word of God,
whose kingdome he describeth, was
now already come into the worlde.
And this shall suffice for our second
confi-

Proofes of Christianity.
consideration what manner of me-
sias the Iewes did expect.

The third Consideration.

Nowe in the third place commeth
to be considered, what authoritie
and power the Messias shoulde haue
at his appearance vpon earth, and
whether he should change and abro-
gate the Lawe of Moyses, or no? Whether
christ should
change the
Lawe of
Moyses
Wherin there is no lesse controuer-
sie betweene vs and the latter Iewes,
then in the former poynt of his diui-
nitie. For wee hold with Saint Paule,
that the Lawe of Moses was giuen
vnto the Iewes but for a time, to en-
tertaine the people withall, & by the
outward signes & ceremonies which *Gala, 3. et 4.*
it had, (whereof the most part, or all *Hebr, 7,*
prefigured Christ to come,) to bee
theyr Schoole-maister and leader to *I, Cor, 20,*
to the time of faith, wherein it should
be abrogated, and a farre more per-
fect law set downe by Christ in place
thereof.

Thys wee proue first, for that the The Lawe
Lawe of Moyses was an imperfect of Moses
Lawe, bringing nothing to perfecti- imperfect,
on, as S. Paule well noȝeth: It was *Hebr, 7,*

Proofes of Christianity.

Act. 15,

S. Peter saith, a burdensome lawe, which the Iewes themselves were not able to beare, for the multitude of ceremonies therein contayned. It was a carnall and seruile Lawe, consisting most in the exterrall. It was a Lawe of terror and feare, more then of loue and libertie of the Spirit. It was a Lawe (as I layde before,) of signes and figures for things to com, & consequently to cease, when those thinges which it prefigured shoulde come to bee present. It was a Lawe peculiar & proper to the Iewes onely, without respect of all the rest of the world : and the exercise thereof, was allowed onely in the Country of Iurie ; and that which is more, it was not permitted but in one place onely of that Country , that is , in Jerusalem, whether every man was bound to repaire three times a yere, to wit, at the Pasqua , at the Pentecost, and at the feast of Tabernacles : and in that place alone to make their sacrifices, and in no other country or place besides.

*Good rea-
sons.*

Nowe then reasoneth the learned Diuine, if thys Lawe of Moses were for the Iewes, and Iury onely, howe couldle it serue for the time of the Melsias

Proofes of Christianity.

Messias, who was to be king as wel of
the Gentiles as of the Iewes; and to
rule all people in the worlde, that
shoulde beleue in hym vnder one
law. If the exrcise of thys law were
allowable onely, and lawfull in Ie-
rusalem, howe coulde it possiblie be
fulfilled by Christians, that are dys-
persed ouer all the world? as for ex-
ample, howe coulde they repayre to
Ierusalem thrice euery yeere? howe
shoulde euery woman that shoulde
dwell in England or India repayre to
Ierusalem for her purification after
euery chyld birth, as by the Lawe of
Moses shhee was commaunded?

Most euident it is then, which we
sayd before, that thys Lawe was gi-
uen but to endure for a time. And to
vse S. Paules owne words, it was but
Introductio melioris sp̄s, an intro-
duction to a better hope. It was
but an entertainment to that peo-
ple (which by theyr beeing among
the Egyptians, were prone to Ido-
latrie) vntill Christ should come &
ordaine a perfect Lawe. That is, a
Lawe of spirit and internall affection:
a lawe of loue and libertie: a Lawe
that should be common to all men,
serue for all Countries, times, places,

Psalm.2.21;

Esay.2.11

Leuit.12.

Exod.13,

Numb.8.

Hebr.7.

The newe
Lawe of
Christ, and
the perfecti-
ons thereof

Proofes of Christianity.

and persons ; a Lawe that should bee written in the bowels of our harts : a Lawe that shoulde be tollerable, easie, sweete, plaine, light , briefe, and flexible, as wel to the poore as to the rich , a Lawe (to conclude) that should consist in charitie.

Thus signified Moses, when hee sayde to his people, after he had deliuered the former Lawe vnto them; *The Lorde shall raise vnto you a Prophet of your owne Nation , and from among your owne bretheren , as my selfe, him shall you heare.* As though he had said, you shall heare me vntill he come, that must be a Law-giuer, as my selfe, and yet of a more perfect Law, and therfore more to be heard and obeyed. And then hee addeth, *Who-soever shall refuse to heare the wordes of this Prophet, I my selfe wil reuenge it, saith the Lord God.* Which words cannot bee verified in any other Prophet after Moises , vntill Christ : for that of those Prophets the Scripture sayth , *There arose no Prophet like unto Moses in Israell.*

Deut, 18,

Deut, 34,

Which is to be vnderstoode, that they had no authoritie to be Lawe-makers, as Moises had , but were all bound to the obseruation of y Lawe

one-

Prophesies of Christianity.

onely which Moses left vntill Christ
came, whom Moses heere calleth *A
prophet as himselfe*. That is, a Law-
maker, & exhorteth all men to heare
and obey him.

This yet is made more playne by
the Prophecie of Esay, vwho sayth,
Out of Sion shall come a law, and the word of God out of Ierusalem, which
cannot be vnderstood of Moses law,
that had beene published eight hun-
dred yeeres before this was spoken,
and that from the mount Sinai, and
not from Syon. But Chrities Lawe
began from Sion and Ierusalem, and
from thence was spredde into all the
world. Which the same Esay fore-
sawe, when talking of the comming
of the Messias, he sayth: *In that day
there shall be an Altar to God, in the midſt of the land of Egypt. And the
title of the Lorde at the end thereof.*
*&c. And God shall be knowne to the
Egiptians at that day, and they shall honour him with sacrifices and oblati-
ons.* Which words could not be ve-
rified in the Lawe of Moses, for that
by that Lawe, the Egiptians could
haue neyther Altar nor sacrifice, but
at Chrities comming it was fulfilled
when the Egiptians were made chri-
stians,

A newe law
prophecied.

Proofes of Christianity.

stians & enjoyed both the Altars and Sacrifices that Christians doe vse.

The same thing was fore-tolde by G O D in Malachie, where hee sayth to the Iewes and of the Jewish Sacrifices . *I haue no pleasure in you, neyther will I receave oblations at your bands. For that from the rising of the sunne vnto the going downe thereof, my name is great among the Gentiles, and they doe sacrifice vnto me euery where, & doe offer vnto my name a pure oblation,* saith the Lord God of Hostes.

In which wordes we see first, a reprobation of the Jewish sacrifice, and consequently of the law of Moses, which dependeth principally of that sacrifice. Secondly, we see, that among the Gentiles there should be a pure manner of sacrifice , more gratefull vnto G O D then the other was, and such, as might bee performed in every place of the world, and not to be tyed to one place only, as the Moilaicall Lawe, and sacrifice was . And finally, I will conclude this whole matter, with the expresse words of God himselfe, concerning the ceremonies and precepte of the olde lawe ; *Dedi eis precepta non bona, & iudicia in quibus non vincent.*

Mala. 1.

The repro-
bation of the
olde Lawe,
with a pro-
mise of new.

Ezech. 20.

Proofes of Christianity.

I gaue vnto them precepts that were not good, and iudgement wherein they shold not liue. That is, they were not good to continue perpetually, nor shall they liue in them for ever, but vntill the time by mee appointed; of which time he determineth more particularly by Ieremie the Prophet, in these words, Beholde, the dayes shall come, and I will make a newe Couenant or Testament with the house of Israel & Iuda: not according to that Conenaunt which I made with your Fathers, when I brought them foorth of the Land of Egyp. Where you see, that at the comming of Christ into this world, (tor of him & his birth, hee talketh at large in thys Chapter) there shall be a newe Testament, contayning a different Lawe frō that of the old Testament, which was giuen to the Iewes at their going forth of Egyp.

Ieremie, 31.

A newe Testament promised.

Thus much then hetherto hath beene shewed, that Christ in all ages was fore-told and promised; that he that should be God, and that his authoritie should be to change the Lawe of Moises, that vvas giuen but for a time, and to establish a newe Lawe and Conenaunt, and a newe Testa-

Proofes of Christianity.
ment of his owne, that should endure
and continue for euer.

The fourth Consideration.

AND albeit these thinges be very wonderfull, and sufficient to establish anie mans beleefe in the world; when he shall see them fulfilled, (vwhich shall bee the argument of my second Section,) yet resteth not the Scripture heere, but passeth further, and fore-telleth every particular acte, accident, and circumstaunce, that shall fall out of importance about the Messias at his coming, incarnation, birth, life, death, and resurrection. As for example, at what particular time and season hee should appeare, *Gene. 49, verse, 10.* That hee should bee borne of a virgine. *Esay. 7, ver. 14.* That the place of his birth should be the towne of Bethleem, *Micheas. 5, ver. 1.* That at his birth, all the infants round about Bethleem should bee slaine for his sake. *Jeremy. 31, ver. 15.* That the Kings of the East should come and adore him, and offer gold and other gifts vnto him. *Psal. 71, ver. 10.* That he

Math. 1.

Luke. 2.

Math. 2.

Math. 2.

Prophes of Christianity.

hee should be presented by his Mother in the Temple of Ierusalem. *Luke, 2.*

Mala. 3, ver. 1. That he should flee into Egipt, and be recalled thence againe. *Osea, 11, ver. 2. Esay, 9, verse, 1.* That Iohn Baptist should goe before him, and cry in the Desart. *Esay, 40.*
ver. 3. Mala. 3, ver. 1.

After this, that he shoulde beginne his owne preaching with all humiliacie, quietnesse, and clemencie of spirite. *Esay, 42, ver. 2.* That he shoulde doe strange miracles, and heale all all diseales, *Esay, 29, ver. 8, and 35, ver. 5, and 61, ver. 1.* That he shoulde die *Mat. 4, et 8.* for the sinnes of all the world. *Esay, Marke, 8.*
53, Dan 9. That hee shoulde be betrayed by his owne Disciple. *Psalms, 40, ver. 10, and 54, ver. 14, & 108, verse, 7.* That he shoulde be sold for thirty peeces of siluer. *Zach. 11, ver. 12.* That with those thirty peeces, there shoulde be bought afterward a Field of potshards. *Ierem. 30.* That hee shoulde ride into Ierusalem vpon an Asse before his passion. *Zach. 9, ver. 9.* That the Iewes shoulde beate and buffet his face, and defile the same with spetting vpon him. *Esay, 50, ver. 6.* That they shoulde whip, rent, and tearre his body before they
put

Proofes of Christianity.

- Luke, 22. put him to death. *Esay, 52, v 2. Psal.*
37, *verse, 18.* That they should put
him to death among theues, & ma-
lefactors *Esay, 53, v 12.* That they
should giue him vineger to drinke,
deuide his apparrell, and cast lots for
his vpper garment. *Psal. 68, ver. 22,*
and 21, verse, 19. That hee should
rise againe from death the third day.
Psalme, 15, verse, 19. Osea, 6, verse, 3.
That he should ascend to heauen, &
sitte at the right hand of God his Fa-
ther, for euer. *Psal. 67, verse, 19. and*
10, 9, verse, 1.

All these particularities, and a num-
ber more, were reuealed in Scripture
touching the Messias, some foure
thousand yeeres, some two thousand,
and some one thousand, and the last
of all, aboue foure hundred yeeres
before Christ was borne. Which if
wee lay together, and doe consider
withall, how exactly they were fulfil-
led afterward in the person of Christ,
as in the next Section shall be decla-
red, if wee adde also to this, that wee
haue receaued these Prophecies and
predictions from a Nation that most
of all other doth hate vs, and that the
same are to be seene and read in their
Bibles, even word for word as they

are.

Proofes of Christianity.

are in ours; if you hold in memorie also, what invincible proofes are alledged before in the second Chapter, for the infallible trueth and certainty of those Hébrue Scriptures: you shal finde, that hardly any thing can be imagined for manifestation of a truth before it come to passe, which God hath not obserued in fore shewing the Melsias.

The first Consideration.

AND all these considerations are touching the Iewes. There re-
mayneth some-what to be sayde of the Gentiles; vwho albeit they were
to receiue their principall knowledge
in this affaire from the Iewish Na-
tion, to whom the Melsias was first
and principally promised, and from
vwhom the Gentiles had to expect,
both theyr Sauiour and hys Apo-
stles; as also the Scriptures for testi-
monie and witnessse of them both,
and finally, all theyr certaine know-
ledge and founde vnderstanding in
the misteries of Christ: yet had they
also among themselves, some kinde
of noice and fore-warning in thys
matter,

Manifestati-
on of Christ
to the Gen-
tiles.

Proofes of Christianity.

matter, which being ioyned with that which I haue set down before of the Iewes, & examined at the light of gods diuine prophecies before alledged, it will make very much for confirmation of our Christian verity . And therefore this last consideration, shall be of the fore-knowledge of Gentiles in this behalfe.

* Chap. 2.

3, Particular
waies wher-
by the Gen-
tiles might
heare of
Christ.

The first
way,

For better vnderstanding whereof, it is to be noted, that besides al knowledge of the Messias, that diuers Gentiles might haue by the Hebrue scriptures, which (as * I haue shewed before) were in the Greecke language, diuers ages before Christ was borne, or by the instruction or conuersation of the Iewes, with whom many Pagans did liue familiarly; there remained three wayes peculiар to the Gentiles, whereby they receiuēd som vnderstanding and fore-warning of this great mistery. The first was, be tradition and writing of their auncestors. The second by prophecies of theyr owne. The third, by admonishmenē of their Idols and Oracles, especially when the time of Christes appearance drew neere.

And for the first way it is evident,
that as the Ievves receauēd dyuers
things

Proofes of Christianity.

things by succession from their fore-fathers, and they againe from Moles, & Moses from the Patriarchs. Iacob, Isaack, and Abraham, (who was the first man from whom that whole Nation proceeded, & in whom they were distinguished frō all other people in the world:) so had the Gentiles and other Nations, their succession also of doctrine, & monuments, even from the beginning, albeit the lower they went, the more corrupt they were, and more obscured in divine knowledge, by their exercise in Idolatry. So we know, that the Romaines had their learning from the Græcians, the Græcians from the Egyprians, and the Egyprians from the Chaldeans, who were the first people that receaued instruction in diuine matters from Adam, Methusalem, Noe, and others of those first auncient Fathers.

Now then it is to bee considered, *Euseb. lib. Chron.* that by consent of Wryters, there were three famous men that lyued together in those auncient times, to witte, Abraham, (vvhich descending from Heber, was the Father and beginner of the Iewes or Hebrues,) and with him Job, and one Zoroastres,

Abraham.
Job.

Zoroastres.

sires,

Proofes of Christianity.

stres, that were not of that linage of **Heber**, but as wee call them for distinctions sake, eyther Heathens or **Gentiles**, albeit that difference was not then in vre. And of **Job**, wee know by the testimony of his book, that he was a most holy & vertuous man. Of **Zoroastres**, we know onely, that hee was greatly learned, and left testimonies thereof vnto his posterity.

This **Zoroastres** lyuing in **Abrahams** time, might (by account of Scripture) see or speake with **Noe**, For **Abraham** was borne threescore yeeres before **Noe** deceased. And **Noe** was borne aboue fiue hundred yeres before **Methusalem** died, which **Methusalem** had liued two hundred and foity yeeres with our first Father **Adam**, and had enjoyed conuersation both with God and Angels. And thereby (no doubt) could tell many high and secrete misteries, especially touching **Christ**, in whom all hys hope for redemption of his posterite did consist. Which misterie and hidden knowledge, it is not vnlike, but that **Abraham**, **Job**, **Zoroastres**, and others, who lyued at that time with them, might receave at the third hand,

Proothes of Christianity.

hand, by Noe, & his children, I meanē * The Iewes
* Sem, Cham, and Iaphet, who had haue a tradi-
liued before the stlood, and had seene tien, that A-
Methusalem, which Methusalem li- braham ser-
ued (as I said before,) so many yeeres ued Sem 15.
with Adam. yeeres in

Heere hence it is, that in the wry- Chaldæa.

ttings of Zoroastres, which are extant

* or recorded by other Authors in his name, there be found very plaine speeches of the sonne of God, whom hee calleth, *Secundem mentem*, the second mind. And much more is to be seene in the wrytings of Hermes Trismegistus, (who lyued after in Egypt, and receaued his learning from thys Zoroastres :) that these first Heathen Phylosophers had manifest vnderstanding of this second person in Trinitie, vvhom Hermes calleth,

The first begotten Sonne of G O D : his onelie Sonne : his eternall, immu-
table, and incorruptible Sonne : whose sacred Name is ineffable, those are

his wordes. And after him againe among the Græcians, were Orpheus, Hesiodus, and others, that vittered the like speeches of the Sonne of God: as also the Platonists, whose wordes and sentences were too long to repeate in this place. But hee that will

* See Clem.

Alex. lib. 1,

Strom. et O-

rig li. 6, con-

tra Celsum.

et Procl.lib.

2, et 3, in

Par. Plato.

Trismegi-
stus.

Mercu. Her.

in Pemand.

cap. 1, et de

incepi.

Græcians.

see

Proofes of Christianitie.

see them gathered together at large,
let him reade eyther Origen against
Celsus the Heathen, or else S. Cyrill
in his first booke agaynst Julian the
Apostata. And thys shall suffice for
this first way, whereby the Gentiles
had vnderstanding of Christ.

For the second thing which I men-
tioned, is to be vnderstoode, that a-
mong the Gentiles there were cer-
tainye Prophetesses, or women Pro-
phets, called *Sibylla*, vvhich in the
Greeke tonge(as Lactantius gathe-
reth) may signifie i[n] much as eyther
Conscillors to GOD, or *Revealers of*
Gods counsaile. And these women
being indued (as it seemeth) with a
certayne spirit of prophecie, did vtter
from time to time, (though in such
termes as most Gentiles vnderstoode
them not) most wonderfull particu-
larities of Christ to come, agreeing
(as it were) wholy with the prophes
of Israell, or rather setting downe
many things in more plaine and eu-
ident speech then did the other; the
one of them beginning her Greeke
Meeter in these very wordes, *Know*
thy God, which is the sonne of GOD,
&c. Another of them maketh a
whole discourse of Christ in Greeke
verses

**The pro-
phecie tou-
ching Christ
among the
Gentiles.**

*Lact. lib. 1, di-
uis. viii. cap. 6.*

**Of the Si-
byls.**

*Lact. lib. 4.
inst. cap 6.*

Proofes of Christianity.

verses called *Accrostichi*, for that the beginning of euery verse, is by some Letter appoynted in order foorth of some one sentence that runneth thow the whole. As for example, the sentence that passed through the beginning of those verses which nowe we talke of was this, * *Iesus, Christ, Sonne of God, Sauiour, Crosse*. And there were so manie verses in the whole discourse, as there are Letters in this sentence. The totall argument being, of the incarnation, life, death, glory, and iudgment of the sonne of God. And the last two verses of all the Meeter, are thus, *Hee that hath beene heere described, by our Accrostick verses : is an immortall Sauiour, and a King that must suffer for our sinnes.*

And for that these Prophecies of the Sibyls are of meruailous importance to confirme the verity of our Christian Religion, and are alledged often for that purpose, by the most graue and learned Fathers of the Primateue Church: as for example, by Iustinus the Martyr, in his Apologie for Christians; by Origen agaynst Celsus; by Arnobius and his Scholler Lactantius against the Gentiles; by S. Cyril, against Julian the Apos-

* *S. August.*
translateth
all the verses
lib. 18, de
ciuit Dei,
cap. 23,

*The Greek
verses of the
Sibyls, of
what impor-
tance and
authority.*

Profes of Christianity.

sta; As S. Augustine in his Booke
De ciuitate Dei: By Eusebius, and
Constantine the Emperour & other;
I will say some-what in this place, for
the authoritie and credite of these
verses, least any man perhaps might
imagine, (as some Gentiles in olde
time would seeme to doe) that they
were deuised and inuented by Chri-
stians. And the most of my proofes
shall be out of a learned * Oration,
written in Lattine by the fore-saide
Emperour, to a Counsell of Prelates
in his dayes; wherein hee endeuou-
reth to shew, the vndoubted authori-
ty of these Sibyll prophecies, which
he esteemed so much (after diligent
search made for their credite and sin-
cerity) as they seeme to haue been a
great cause of his constant zeale and
teruour in Christianity.

* See this
Oration in
Euseb. lib. 4,
cap. 32, de
vita Const.
at the end.

*The first proose, for credite of
the Sibyls verses.*

Varro lib. de
rebus diui.
ad C. Cesa-
rem post.
mix.

F Yist, then hee sheweth, that these
predictions of the Sibyls, could
not be deuised or fayned by Christi-
ans, or made after the time of Chri-
stes nativitie, for that Marcus Varro,

Proofes of Christianity.

most learned Romaine, who liued
almost a hundred yeres before christ,
maketh mention at large of the Si-
byls, (who in number he sayth were
ten) and of their writings, Countries,
and ages, as also of the Writers and
Authors, that before his time had
left memory of them. And both he
and Fenestella, (an other Heathen) Fenest. capo
de 15, vnius.
doe affirme, that the writings of these
Sibyls, were gathered by the Ro-
maines from all parts of the worlde,
where they might be heard of,) and
aid vp with diligence and great re-
verence in the Capitole, vnder the
charge & custody of the high Priest,
and other Officers, in such sort, as no
man might see or reade them, but
only certaine Magistrates called the
Sifisme, and much lesse might any
man com to falsifie or corrupt them.

The second proofe.

Econdly, he sheweth, that *Sibylla*
Eritrea, who made the former
acrostike verses of Christ, testifieth
of her selfe, that she liued about sixe
hundred yeeres after the floode of
Noe, and her Country man *Appollonius*

Proofes of Christianitie.

dorus Erithraeus & Varro doe report
that shee liued before the warre of
Troy, and prophecied to the Grecians
that went to that war, that Troy
should be destroyed . Whiche was
more then a 1000. yeeres before
Christ was borne.

*Zalt lib. I,
inſt. cap. 6.*

Cicero.

*See Cicero of
theſe Accro-
ſtike verses
of Sybilla.
lib. 2, de di-
uinatione.*

Cicero also, that was slayne about
forty yeeres before Christes nativity
translated into Latine, the former Ac-
rostike verses, as Constantine affir-
meth, which translation was to be
ſeen in his works, when Constantine
wrote this Oration ; ſo that by no
meanes they coulde be deuised or
brought in by Christians.

The third prooфе.

THirdly hee sheweth, that the ſame
Cicero, in diuers places of his
works, besides the mention of theſe
Accrostike verses, insinuateth alio
an other prophecie of Sybill, tou-
ching a King that ſhoulde riſe ouer
all the worlde, where-with himſelf
and the Romans were greatly trou-
bled : and therefore in one place, af-
ter a long inuectiue agaynſt his ene-
mic Anthony, that would ſeeme to
giue credite to that Prophecy, or ra-

Proofes of Christianity.

ther as Cicero doth vrge against him,
would haue the same fulfilled in Iuli-
us Cæsar, he concludeth thus; *Let vs Cicero. lib. 2,*
deale with the Prelates of our Religi- de diui. paulo
on, to alledge any one thing rather out post medium,
of the booke of Sibilla, then a King,
whom neither the Gods nor yet men, can
suffer heereafter to be in Rome.

The like prophecy of Sibylla tou- *Cicero, lib. 1,*
ching a King, is insinuated by the *Epsit. fam.*
same Cicero, in his first Booke of *Epict. I, 2, 3,*
Epistles to Lentulus: to witte, that *4, 5, 6.*
when the * Romans should restore * *See lib. 2,*
a King in Egipt by force, then should *Oracul. Sib.*
ensue the vniuersall king, that should
be Lord ouer Romanes and all o-
ther. Which Prophecy being much
vrged by Cato the Tribune, * *a- Epit. 9:*
gaynst the restoring of * Ptolomeus * Hee was
Aulates, late King of Egipt, that for Father to
his euill gouernment vvas expulsed Cleopatra,
by his subiectes, the matter vvas
thought of such vveight by all the
Romaine Senate, (I meane the se- The feare
quell of this Prophecie) that where- which the
as otherwise for many respects, they Romanes
were greatly inclined to haue resto- had of the
red the sayd Ptolomy; yet in regard vniuersall
of this Religion, (as they called it,) King pro-
they changed theyr mindes. But phecied by
what? could they alter by this the Sibylla.
deterr.

Proofes of Christianity.

determination of God? No truly, for soone after, King Ptolomy per-
ceauing the Senators minds to be al-
tered, fled secretly from Rome to one
Gabinius, that was Gouvernour of
Syria, and for five millions of golde
that he promised him, he was by the
force of Gabinius restored; and not
long after was Christ borne, accord-
ing to the meaning of the Sibyl
Prophecy.

*Dion.lib.39,
bistor.*

The fourth proofe.

Fourthly, the sayd Emperor Con-
stantine prooueth the authority
of these Sibyls veises, for that Augu-
stus Cæsar, before our Sauiour Christ
was borne, had such regard of them,
that he laid them vp in more straigh-
ter order then before, (according as
Suetonius a Heathen, in his lyfe re-
porteth) vnder the Alter of Apollo,
in the hill Palatine: vwhere no man
might haue the sight of them, but by
speciall lycence; which licence Con-
stantine prooueth that Virgill the
Poet had, for that he was in high fa-
vour with Augustus. And there-
fore in a certayne Eglogue or com-
position of verses, that hee made in
praise

*Suet.strang.
cap.3, de vi-
ta Augusti.*

The Pro-
phecies of
Sibylla at-
ledged by
Virgil.

Proofes of Christianity.

praye of a young child named Salo-
ninus, newlie borne to Asinius Pol-
lio, Augustus great friend, (or as o-
ther take it) of Marcellus a little boy
that was Nephewe to Augustus by
his sister Octavia, or rather of them
both, for aduliation of Augustus hee
applieth (I say) to one or both of the
young Infants the whole prophecie,
which hee had reade in the verses of
Sibilla, touching the birth of Christ,
and of the peace, grace, and golden
world that should com with him vp-
on which subiect he beginneth thus.

*Vltima Cumaei venit
iam temporis etas :
Magnus ab integro
sæculorum nascitur ordo :
Iam redit & Virgo,
rediunt Saturnia regna.*

*Virgil. Eg-
log. 4.
Christes pre-
ordination,*

That is, nowe is come the last age
prophecied by Sibilla, called *Cumæa*,
nowe commeth to bee fulfilled the
great ordinance and prouidence of
G O D , appointed from the begin-
ning of the worlde , (these were Si-
billæ wordes) nowe commeth the
Virgine, and the first golden daies of
Saturnus shall returne againe.

Thus much translated Virgill out
of Sibylla, touching the eternall de-

L. germi-

Prooofs of Christianity.

termination of God, for Christes com-
ming into thys world: as also of his
Mother the virgin: & of the infinite
blessings that shoulde appeare with
him. Nowe ensueth in the same Po-
et, what Sibilla had said for Christes
actuall nativitie.

Christes
byrth.

*Iam nova progenies
celo dimittitur alto:
Chara Deum soboles. &c.*

Now a new progenie or of spring
is sent downe from Heauen: the
deereley beloued issue or child of the
Gods. And note heere that Sibylla
saith plainly, *Chara Dei soboles*, the
deereley beloued Sonne of God, and
not of Gods; but that Virgill would
followe the style of his time. And
thirdly hee setteth downe out of Si-
billa, the effect and cause of this Son
of Gods nativitie in this sort.

Christes
cause of co-
ming.

*Te duce, si qua manent,
sceleris vestigia nostri:
Irrita perpetuo,
soluent formididine terra.*

That is, thou being our leader or
Captaine, the remnant of our sinnes
shall be made voyde, or taken away,
and shall deliuier the worlde for euer
from feare for the same.

These are Virgils words translated

Proofes of Christianity.

(as I sayd) out of Sibylla. And now consider you in reason, whether these Prophecies might bee applyed (as Virgill applyed them) to those poore children in Rome, or no, who dyed soone after the flatterie of Virgill, without dooing good, either to themselues, or to others? Albeit (perhaps) in thys poynt, the Poet be to be excused, in that he beeing not able to imagine what the Sibil shold meane, made his aduantage therof; in applying the same to the best pleffing of Augustus.

These then are the proofes which Constantine vsed for the credite and authoritie of the Sibyll verses. And of Sibylla Erythræa in particular, that made the Accrosticke verses before mentioned, of Christes death and Pation, hee concludeth in these words; *These are the things that fell frō Heauen, into the mind of this Virginie to foretell. For which cause I am induced to account her blessed, whom our Sauior did vouchsafe to choose for a Prophet, to denounce unto the world his holy prouidence towards vs.* And wee may consider in thys whole discourse of Constantine, for authoritie of these verses. First, that he vseth

Constantines
opinion of
the spirit of
Sibylla Ery-
threa, orat.
Sanct.ca.18,

Proofes of Christianity.

onely the testimonie of such Wryters as liued before Christ was born, or Christians once thought vpon. Secondly, that hee vseth these profes to no meaner audience , then to a Councell and congregation of learned men . Thirdly, that hee was an Emperour which vsed them, that is, one that had meanes to see and examine the originall Coppies in the Romaine Treasurie. Fourthlie, for that he had great learned men about him, who were skilfull, and woulde bee diligent in the search of such an antiquitie of importance: especially Lactantius , that was Maister to his sonne Crispus, and who most of any Author , reciteth and confirmeth the sayd Sibyls verses : and Eusebius Cæsariensis, that wrote the Ecclesiasticall History , and * recorded thys Oration of Constantine therein. And finally, wee may consider, that Constantine was the first publique Christian Emperour , and lyued within three hundred yeeres after Christ, when the recordes of the Romaines were yet whole to be seene. He was a religious, wise, & graue Emperor, and therefore would neuuer haue bestowed so much labour, to confirme such

Lactantius.

* See Euseb.,
lib.4.cap.32.
de vita Con-
stant. Howe
this Oration
was first
written in
Latine, and
translated
into Greeke.

Proofes of Christianity.

such a thing at such a time to such an audience, had not the matter beene of singuler importance. And thus much of the second poynt, touching Prophets among the Gentiles.

Of the confession of Oracles, concerning Christ his comming.

There remaineth onely a word or two to be spoken of the thyrde; which is, of the confession of devils, and Oracles, concerning the comming of Christ: especially when the time of his appearance drew neare: and that they began to fore-tell his power and vertue. Wherein, as I might alledge diuers examples, recorded by the Gentiles themselues, so for that I haue beeene some-what long in the former poynts, and shall haue occasion to say more of thys matter in another place heereafter, I will touch onely heere two Oracles of Apollo, concerning this matter.

The one whereof, was to a Priest of his owne, who demaunded him of true Religion and of G O D: to whom he aunswered thus in Greek, *The first O thou vnhappy Priest, why doſt thou Oracle. ask me of God, that is the Father of*

Proofes of Christianitie.

*Suidas in
Tbulis, et
Porphy. et
Plut. de ora*

all thinges : and of this most renowned Kings deere & onely sonne, and of the spirit that containeth al, &c. Alas that spirit will enforce mee shortly to leue this habitation & place of Oracles.

*The second
Oracle.*

The other Oracle was to Augustus Caesar, euuen about the very time that Christ was readie to appeare in flesh. For whereas the said Emperor now drawing into age, would needs goe to Delphos, and there learne of Apollo, who shoulde raigne after him, and what shoulde become of

*Suidas in vi-
ta Augusti.
Nicep. lib. I.
bif. cap. 17*

things when he was dead, to which demaunde, Apollo for a great space would make no aunswere, notwithstanding, Augustus had beene verie liberall, in making the great Sacrifice called *Hecatombe*. But in the end, whē the Emperor began to iterate his Sacrifice againe, and to bee instant for an aunswere; Apollo (as it were enforced) vтерed these strange words vnto him. *An Helrue Childe, that ruleth ouer the blessed Gods, com-
maundeth me to leue this habitation,
and out of hande to get mee to hel. But
yet doe you depart in silence from our
Altars.*

Thus much was Apollo enforced to vter of his owne miserie, and of the

Proofes of Christianity.

the comming of the Hebrewe boy
that should put him to banishment.
But yet the deceitfull sprit, to hold
still his credite, would not haue the
matter reuealed to many . Where-
vpon, Augustus falling into a great
musing with himself, what this answer
might import: returned to ROME,
and builded there an Altar in the Ca-
pitole, with this Latine inscription(as
Nicephorus affirmeth,) *Ara prima- Nicop. lib. i*
geniti Dei : The Altar of Gods first hyst. cap 17.
begotten Sonne.

Thus then haue I declared, howe
that the comming of Gods son into
the worlde, was fore tolde both to
Iewe and Genetile, by all meanes that
possibly in reason might be devised ;
that is, by Prophecies, signes, figures,
ceremonies, tradition, and by the
confession of devils themselues. Not
only that his comming was fore-
tolde, but also, why, and for vwhat
cause he was for to come, that is, to
be the onely Sauiour of the worlde :
to dye for the sinnes of all men : to
ordayne a new Lawe, and more per-
fect Common wealth. How also he
was to come : to wit, in mans flesh,
in lykenes of sinne, in pouerty, and
bigness. The time lykewile of his

The con-
clusion of
thy first
Section.

Proofes of Christianity.

appearance was prefigured, together with the manner of his byrth, lyfe, actions, death, resurrection, & ascension. And finally, nothing can bee more desired for the foreknowledge of any one thing to come, then was deliuered and vttered concerning the Messias, before that euer Christ or christians were talked of in the word. Nowe then remaineth it to consider and examine, whether these particularities, fore-told so long agoe of the

The argu- Messias to come, doe agree in Christ, ment of the whom we acknowledge for the true two Secti- Messias. And this shall be the subiect ons follow- or argument of all the rest of our ing. speech in this Chapter.

*How the former predictions were ful-
filled in our Sauiour Christ, at his
being vpon earth.*

Section. 2.

Albeit in the poynts before mentioned, which are to bee fulfilled in the Messias at his comming, wee haue some controuersie & disagreement with the Iewe, as hath beene shewed, yet our principall contention in them all, is with the Gentiles and Hea-

**Our contro-
uersie with
Gentiles.**

Proofes of Christianity.

Heathen, that beleue no Scriptures; For that in diuers of the former Articles, the Iew standeth with vs, and for vs, & offereth his life in defence thereof, as far forth as if he were a Christian. In so much as the Gentile often times, is inforced to meruaile, when he seeth a people so extreamely bent one against another, as the Iewes are against Christians: and yet doe stand so peremptorily in defence of those very principles, which are the proper causes of their disagreement.

But heere vnto the Iewe maketh Our contro²
uersie with
the Iewes. aunswere, that this disagreement from vs, is in the application of those principles. For that in no wise he will allow, that they were or may be verified in Iesus. And heerein he standeth against vs, much more obstinately then doth the Gentile. For that the Gentile, as soone as he commeth once to vnderstand and beleue the prophecies of Scripture, hee maketh no doubt or difficultie in the application thereof; for that he seeth the same most evidently fulfilled in our Sauiour Christ. Which is the cause, that fewe or no Gentiles since Christes appearance, haue come to bee Iewes, but that presently also they

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passed ouer to be Christians.

The obsti-
nacie of the
Iewes.

But the Iewe by no meanes wil be moued to yeeld, albeit he haue neyther Scripture, nor reason, nor probability for his defence. Which among other thinges, is a very great argument to prooue, that Iesus was the true Messias indeede, seeing that among the marks of the true Messias sette downe by Gods Prophets, that was one; that hee should be refused of the Iewish Nation. Heere-hence are those wordes of the holy Ghost

Psal. 118. so long before vttered; *The stone*
** The Iews which the * builders refused, is made*
are the buil- *the headstone of the corner, this is done*
ders, who *by God, and it is mersailous in our eyes.*
take vpon *Heere-hence is that great complaint*
the to build *of Elay, touching the incredulity and*
Gods house. *obstinacy of his people, against theyr*
Math. 21. *Messias at his comming, which Mo-*
Elay, 6. *ses also long before Elay, expressed*
Deut. 28. *most effectually.*

It maketh then, not a little for our cause (gentle Reader) that the Iewish nation is so wilfully bent against vs, and that they refused Christ so peremptorily at his being among them. For whomsoeuer that Nation should receave and acknowledge, it were a great argument by Scripture, that he

The Iewes
obstinacie
against vs, a
great argu-
ment for vs.

were

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were not indeede the true Messias. But yet to demonstrate to the world what little shew of reason they haue in standing thus agaist theyr owne saluation, and in refusing Christ, as they doe; I will in as great brevity, as I may, run ouer the chiefe poynts that passed at his beeing vpon earth, and thoreby examine by the testimonies of his greatest enemies, whether the foresaid prophecies, and all other signes, which haue beeene from the beginning to fore tel vnto vs the true Messias, were fulfilled in him and his actions, or no.

And for that the matters are manie and diuers, that will come herein to be handled, I will for order sake, The diuisre all to foure considerations. on of thys Whereof the first, shall be, touching section into the time fore-prophecie of the con- froure confir-
ming of the Messias, and vwhether derations, the same agreed with Christes nat- uitie or no. The second shall bee of diuers particulers that passed in Christes incarnation, birth, circum- cision, and other accidents, vntill the time that he began to preach. The thyrd shall be of his lyfe, conuersation, miracles, and doctrine. The fourth & last, shall be of his passion,
death

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The testi-
monies
here vsed.

death, resurrection, and ascension: In all which(as I layde before) I will vse no one Author or testimony of our owne side, for approouing any thing that is in controuersie betweene vs; but all shall passe by triall, eyther of their owne Scriptures, or of manifest force and consequence of reason, or else by expresse record of our pro- fessed enemies.

The first Consideration.

The tyme
appointed.

FOR the first then , concerning the tyme, vwhich is the principall and head of all the rest; it is to bee noted , that by consent of all Wryters, both Pagan, Jewish, and Christian, *I E S V S* (vwhom wee beleue & confesse to be true *C H R I S T*,) was borne the twentie fiue day of December, in the ende of the fortie and one yeere of the raigne of the Emperour Augustus Cæsar , which was fifteene yeeres before his raigne ended. Also in the beginning of the thirty three yeere of Herods raigne in Iurie, which was foure yeeres and more before his death. And from the beginning of the worlde, as * some account, fourtys thousand, one hundred and .

* See Euseb.
in Chron.

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and ninety nine. And as others doe account, foure thousand, foure score and nine: for that in this poynt, betwene the Hebrues & the Grecians, there is a difference of some litle more then an hundred yeeres, concerning their reckoning.

The state of the world at Christes nativity, was this. The three Mo
narchies of the Asirians, Persians, and Græcians were past ouer, and ended: and the Romaines were entered into the fourth, that was greater then any of the rest, according to the Prophecie of Daniell, five hundred yeeres before Octavius Cæsar, surnamed Augustus; after five ciuill warres by himselfe waged, and after infinite broiles and bloodshed in the world, raigned peaceably alone for many yeeres together: and in token of an vniuersall peace ouer all the earth, he caused the Temple gates of Janus to be shutte, according to the custome of the Romanes in such cases: albeit this had happened but twice before, from the building of Rome unto that time. And the very same day that Christ vvas borne in Iurie, Augustus commaunded in Rome(*as afterward was obserued) his historie, lib. 6, cap. 22,

that

Suet. tran. et

Aurel. vi. clo.

et alijs in vita

Augusti.

Orof. lib. 6,

hist. cap. 22,

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that no man should call him Lorde, thereby to signifie the free libertie, rest, ioy, and security, wherein all men were after so long miseries, vwhich by continuall warre, the world had sustained.

The first
prooфе.

The Ro-
maine Mo-
narchy.

Daniell, I.

By this wee gather first, that thys time of Christes byrth, agreed exactlie vwith the Prophecie so long before set downe in Daniell, (vwho lyued in the first Monarchie,) that after his time there should be three Monarchies more, and the last biggest of all: at vvhole appearing the Messias should come, and builde vp Gods kingdome throughout the whole world.

The second
prooфе.

The peace
of all the
world.
Esay, 32.

Pſalm, 71,

Secondlie, vvee see that fulfilled, which Esay the Prophet, aboue an hundred yeeres before Daniell, foretold that at the comming of Christ, people should sit in the beauty of peace, And againe, there should bee no ende of peace. And yet further, hee shall be Prince of peace. And K. Dauid long before him againe: *In his dayes there shall arise iustice and abundance of peace.* Which thing, though especiaillie it be to be vnderstoode, of the internall peace and tranquility of our mindes and soules: yet considering

chap

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that externall peace also was necessarie for a time, for the quiet planting and publishing of Christes Gosspell, & seeing that the same was brought to passe most miraculously vpon the suddaine, when in reason men might least expect the same, for the infinite warres wherein the world a little before had been ; and by reason of the Romaine Monarchy so freshly establisched, (which in theyr beginnings are wont to be troublesome :) this peace (I say) cannot be but a great argument , that this was the proper time of the Messias his comming. And thus much for the state of the world in generall.

And nowe for the particular state of Iury at Iesus nativity, thus it was, proofe. according as Iosephus the Iew { who was borne within fие yecres after of Iuda. Chrities passion) describeth the same. * His grandfather was a called * Antipater, came out of Idumaea, was risen to acquaintance and fauour with the Romaines, partly by his sayde Fathers meanes, who was, (as Iosephus words are) *a well minded man, industrious, & factious*, and partly by his ovne dilligence and ambition, beeing of himselfe both witty,

The third
The scepter
Sextane in
Apollos tē-
ple, and his
Father was
brought vp
among
theeues in
Idumaea,

Proofes of Christianity.

witty, beautifull, and of excellent rare qualities. By which commendations,

Euseb.lib.1, cap.6, ex A- hee came at length to marry the daughter of Hyrcanus King of Iury, *phricano.* that was descended lineally of the *Joseph lib.14* house of Dauid, and Trybe of Iuda. *antiq cap.2.*

And by this marriage, obtayned of his Father in lawe to be Gouernour of the Prouince of Galilie vnder him. But Hircanus afterwards falling into the hands of the Parthyans, that car-

The first ry-
sing of He-
rod Ascolo-
pita.
ried him into Parthia, Herod ranne away to Rome, and there by the spe-
ciall helpe and fauour of Anthony, that ruled in company together with Octauius, hee obtayned to be crea-
ted King of Iury, without any title or
interest in the worlde. For that not
only his sayd Father in law Hyrcanus
was yet aliue in Parthya, but also his
younger brother Aristobulus, and
three of his sonnes, named Antigo-
nus, Alexander, and Aristobulus, and
diuers other of the blood royall in
Iurie.

Herod then, hauing procured by these meanes to bee King of Iury : *Joseph.lib.15* procured first to haue in his handes *ant.cap.9, 11* the fore-sayd King Hyrcanus, and so put him to death, he also brought to the same ende, his younger brother *Aristo*

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Aristobulus, and his three Sonns likewise . He put to death also his owne wife Mariamnes, that was K. Hyrcanus daughter, as also Alexandra her Mother : and soone after two of his owne Sonnes, which hee had by the said Mariamnes, for that they were of the blood roiall of Iuda. And a little after that againe, he put to death his third Sonne named Antipater. Hee caused also to be slaine at one time, forty of the chifest noble men of the Trybe of Iuda . And as Phylo the Iew writeth (that liued at the same time with him) he put to death all the two Senatours of the Trybe of Iuda, that ruled the people. Hee killed the cheefe of the Sect of the Pharises. Kings and Princes of the house of Iuda : and caused one Nicholaus Damascenus an Historiographer that was his seruant, to draw out a Pedegree for him and his line, as though he had descended from the auncient Kings of Iuda.

Hee translated the Hgh Priest-hood, and solde it to strangers. And finally, hee so rased, dispersed, and mangled the house of Iuda : as no

The most
horrible
murders
committed
by Herod.

Libro, 17,
cap. 10.

Lib. 15, ca. 10.
*Phylo. lib. de
Sanhedrin, tempore.*

Ioseph. lib. 14
cap. 2.

ous Tirant
one

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one iote of gouernment, dignity, or principallity remayned therein . And when he had done all this, then was *Iesus* of the same house and lyne of Iuda, borne in Bethleem, the proper City of Dauid, which Dauid was the founder and first Author of Regality in Iuda.

The Propheticie of Jacob touching the Scepter of Iuda.

Gene.49.

That the Scepter neuer failed in Iuda vntill Herod cam.

Now then, consider the prophecie of Iacob, concerning the particular time of Christes appearance, almost two thousande yeeres before these things fell out . *Come hether my children* (said he) *that I may tell you the things which are to happen in the latter dayes. &c.* *The Scepter shall not be taken from Iuda, vntill he come who is to be sent : and he shall be the expectation of Nations.* Which prophecy, that it was fulfilled now at Christes nativity, when Herod had extinguished all gouernment in Iuda, no man can denie, that will acknowledge the things set downe before, which are recorded by Writers both of that time, and of the Iewish Nation & Religion them selues.

And that it neuer was fulfilled from Dawids dayes, (who began the gouernment of the house of Iuda) vntill this time, appeareth plainly by
all

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all Histories and Records both diuine
and prophane. For that from Dauid,
(who was the first King) vnto Zede-
chias that was the last, and died in the
captivity of Babilon, the Scripture
sheweth how all the kings descended
from the house of Iuda. And during
the time of theyr captivity in Babi-
lon, (which was seauenty yeeres) the
Ievves vvere alvvayes permitted to
choose themselues a Gouernour of
the house of Iuda, whom they called
Reschyratza.

I, Reg. 19.

4, Reg. 20.

Ierem. 37.

*Thal. in tra.
Sanh ca. Di-
nei, Man-
monosh.*

*Rab. Moyses
Egip. in pre.
Maimonim,
Esd. lib. I, ca.
1, 2, 3.
Mac. lib. I,
cap. 2, 3.
Rab. Kimhi,
cam. in Agg.
Iosep. lib. 13,
& 14, ane.*

And after their deliuery from Ba-
bilon, Zorobabell was their Captaine
of the same Tribe: and so others af-
ter him, vntill you come to the Mac-
chabeees, who were both Captaynes
and Priestes: for that they were by
the Mothers side, of the Trybe of
Iuda, and by the Fathers side, of the
Tribe of Leui, as Rabbi Kimhi hol-
deth. And from these men downe to
Hircanus and Aristobulus vvhom
Herod slew, there continued still the
same lyne, as Iosephus declarereth. So
that by this Prophecie it is euident,
that Iesus was borne at the proper
time appointed for the Messias, when
there was neyther King nor Cap-
taine, nor high Priest, nor Counsellor,

nor

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nor any one Gouernour of the house
and Trybe of Iuda left in Iury.

**The fourth
proofe.**

**The destruc-
tion of the
seconde
Temple.**

3, Reg. 6, 7,

2, Chron. 3.

Euseb. in

Chron.

Clem lib. I,

strom.

4, Reg. 25,

I, Esd. I, 3, 4

An other Prophecy, there is, no lessc evident then the former, wherein it is affirmed, that the Messias should com before the seconde Temple of Ierusalem, (that was builded by Zorobabell after the Iewes were returned from their captiuitie in Babilon) should bee destroyed by the Romaines. For better vnderstanding whereof, it is to bee noted, that the Temple of Ierusalem was builded twice; first by Salomon, which lasted about foure hundred and forty two yeeres, and then it was burned and destroyed by Nabuchodonozier king of Babilon. Wherfore about seauen- tie yeeres after, it was builded againe by Zorobabel, who reduced the Iews from Babilon, and so it continued, vntill it was destroyed the seconde time by Titus, son to Vespasian the Romaine Emperour about forty and sixe yeeres alter our Sauiour Christ his ascention. At what tyme it had lasted from Zorobabell almost sixe hundred yeres; and from Salomon, aboue a thousand.

And in the tyme of the seconde building, the people of Israell were

poore

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poore, & much afflicted in respect of
their late banishment, (though much
alsisted to this work by the liberality
and munificency of Darius King of
Babylon; (so was the building and
workmanship of this second Temple
nothing comparable for excellencie
to the first, which was builded by Sa-
lomon, when the Iewes were in the
flower of their glory and riches. This
testifieth Aggeus the Prophet, who
was one of the builders, and he testi-
fieth the same to Zorobabell, and to
the rest of those that were with him,
by Gods owne appoyntment , in
these wordes . *The word of God was*
made to Aggeus the Prophet . Tell Aggeus, 2,
Zorobabell the sonne of Salathiell, Cap-
tayne of Iuda, and Iesus the sonne of
Ios:dec High Priest, and the rest of the
people . Who is there left of you that
saw this Temple in his first glory, (be-
fore our transmigration,) and what
say you to this which now we see ? is it
not in our eyes as though it were not at
all ? That is, is it not as though it
were a thing of nothing, in compari-
son of the former Temple, which
Salomon builded ?

Thus sayth Aggeus by Gods co-
mission of the materiall building of
the

I, Esdras, 5.
and 6.

The buil-
ding of the
seconde
Temple,
lesse gorge-
ous then
the first.

I, Esdras, 5.

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the second Temple. And yet to comfort the Iewes withall, hee was commanded presently in the same chapter to say thus; *Comfort thy selfe Zorobabell, and comfort thy selfe Iesu, shou sonne of Iosedec high Priest, and comfort your selues all ye people of the earth, saith the Lord God of Hostes: doe yee the thinges which I covenanted with you, when yee came foorth of the Land of Egypt, and feare not, for that my Spirit shall bee among you. Thus*

Agge. 2.

* Thys hee said for that the 3. Monarchies ensued, wher in there was continuall warre and bloodshed. * a little time yet remaineth, when I shall move both heaven and earth, both Sea and Land, with all Countries in the world. And then shall come the Desired of all Nations, And I will fill his house (or Temple) with glory, saith the L O R D of Hostes. Siluer is mine, and Gold is mine, sayth the L O R D G O D of Hostes: great shall be the glory of this last house or Temple, more then of the first, sayth the L O R D G O D of Hostes. Hetherto are the wordes of G O D by Aggæus, and the often repetition, of the L O R D G O D of Hostes, is to signifie the certainty and great weight of the matter promised. Now consider then, that whereas God had said immediatly before, that

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that thys second Temple was no-
thing in respect of the first, for poimp
and riches of the materiall building,
which the old men in the booke of
Esdras doe testifie by their weeping,
(when they saw this second, and re-
membred the first) yet now G O D
sayth, that *gold and siluer is his owne*,
(as though hee made no account of
the abundance thereof in the for-
mer Temple, or of the want of the
same in thys) and that notwithstanding
the pouerty of the second buil-
ding, yet *shall it be filled and replenis-*
shed with glory, and that in such sort, * *Thys was*
as it shall farre passe in glory the for- fulfilled whē
mer; and that shall be, (as both here Christ was
is expressed, and other where most personally,
plainely,) by the comming of our & taught in
Sauior * Christ into the seconde the Temple.
Temple which shalbe a greater dig- *Luc. 1,2,19.*
nitie, then anie dignity what-soever *Math. 21,*
was found in the first building of Sa- *26, &c.*
lomons Temple.

Concerning which poynt, it is to be Preroga-
considered, that the learned Iewes, tives of the
besides the materiall difference of first Tem-
building before mentioned, doe ple-
note fīue things of great importance *Rab. Samuel*
to haue beeene wanting in the second *tract. Sanh.*
Temple, which were in the first. To *in Thalm.*

wit,

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*Hieroſo Rab.
Aba. in lib.
deorum.*

wit, The fire ſent from Heauen, to
burne the Holocaustes; The glory
of God(or Angels) appearing among
the Images of Cherubins that ſtood
in the Temple; The manifest inspi-
ration of Gods Spyrit vpon Pro-
phets, (for that Prophecie fayled in
the ſecond Temple;) The preſence
of the Arke; and laſt of all *Vrim* and
Tlumim. All which great wants and
diſferences, notwithstanding, God
ſaiſt as you ſee, that the glory of this
ſecond Temple, ſhall be much grea-
ter then the firſt, by the comming of
Christ into the ſame. Which thing,
Malachy that lyued at the ſame time
when the ſeconde Temple vvas in
building, conſirmeth more expreſly
in theſe wordes. *Behold, I ſend mine*

** Angell, and he ſhall prepare the way
before my face. And ſtraight after ſhal
come to this Temple, the Lord or Ruler
whom yee ſeeke, and the M E S S E N-
G E R O F T H E T E S T A-
M E N T whom yee deſire. Beholde,*
be conmething (ſaiſt the Lord of Hoſtes)
and who can imagine the day of his
comming? or who can ſtand or abide
to ſee him? for he ſhall be as a purging
fire, &c.

By all which is made euident, that
Christ

*Mala.3,
* Thys
Christ in-
terpreted of
S. John
Baptift.*

Math. 11.

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Christ must come and appeare in the second Temple before it be destroyed, (as Iesus dyd) and therefore hee cannot be nowe to come, seeing the sayde Temple was destroyed aboue one thoulande and fife hundred yeres past by the Romaines, as hath beeene sayd. Which destruction and finall desolation was prophecied by Daniell , to ensue soone after the byrth and passion of Christ in these words. *After sixty & two Hebdomes, Christ shalbe slaine: and a people with theyr Captaine to come, shall destroy the Citty, & the Sanctuary, and the end therof shall be vastity or spoile.* And after the warre ended, there shall ensue the appointed desolation. Which prophecie to haue fallen out litterally about 40. yeeres after Iesus was put to death , when Ierusalem was destroyed , and the Temple ouerthrowne by Titus, the story of Iosephus that learned Iew, who was captaine against Titus in that war, doth manifestly and at large declare.

And for that we haue made mention heere of Daniels prophecie concerning the particular time of Christes comming , and of his death, which confirmeth the purpose wee mades,

Dan. 9.

The second
Temple to
be destroied
presently af-
ter Christes
passion.

*Ioseph. de bel.
Iudai. lib. 6,*

M. haue

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treat of so perspicuously, as nothing
can be said more evident, it shall not
bee amisse to examine the same be-
fore wee passe any further. For bet-
ter conceiuing wherof, it is to bee
vnderstoode, that thys Greeke word
Hebdomada, (signifying seauen) doth
sometyme import a weeke or seauen
Two kindes
of weekes. dayes, according to our common
use, and then it is called in Scripture
Hebdomada dierum, a week of daies,
as in Daniell the tenth chapter, and
the second verse; where the Prophet
sayth of himselfe, that he did mourne
three weekes of dayes. But at other
times, it signifieth the space of sea-
uen yeeres, and is called in Scripture
Hebdomada annorum, a vveeke of
yeeres. As in Leuiticus, where it is
sayde; *Thou shalt number unto thee
Leu 25, vide seauen weekes of yeeres, that is seauen
etiam ca. 22. times seauen, which make fortie and
et ali passim. nine yeeres.*

Nowe then it is certaine, that Da-
niell in the Prophecy before alled-
ged, where hee assigneth sixty two
weeks to the time of Christes death,
could not meane *weekes of dayes*, for
that hee appoynteth onely seauen
weekes, to the rebuilding of the Cit-
ty of Ierusalem, of the Temple, and
of

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of the walls about ; which were not ended but in fortie and nine yeeres after , as may bee gathered by the Bookes of Eldras : which forty nine weekes, do make iust seauen weekes of yeeres. And therefore it is certaine that such Hebdomades of yeeres are meant heere by Daniel in all the prophecie.

Lib. I. 2.

First then, when the Angell came to comfort him , and to open vnto him secrets for the time to come, he sayd these wordes ; *Marke my speach,* and understand the vision. *The seauen-* Dan.9,
ty Hebdomades or weekes are shortned, (or hastened) vpon thy people, and vpon thy holy Cittie : to the end all preuarication and sinne may take an end, and iniquity be blotted out & euerlastinge iustice bee brought in place there-of : to the end that visions and prophecies may be fulfilled, and the H O L Y O F H O L I E S may be annointed. In which wordes, it seemeth that the Angel did allude by naming seauentie, vnto the seauentie yeeres of captiuitie, prophecied by Ieremie, after which ended, the people should bee deliuered from their temporall bondage in Babilon. And therefore Daniel nowe beeing in that place, and

Ierem, 25,

et 29.

Why the Angell named seauenty and two Hebdomades in thys place.

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perceiving the same time to bee expired, prayed to God with great instance to fulfill his promise made by Jeremy. Whereto the Angell aunswered, that it should be doone. And as after the expiration of 70. yeeres, God was now to deliuere them from the bodily captiuitie of Babylon: so was hee also after seauentie Hebdomades more, to deliuere them from bondage of sinne and preuarication, and that by the annoynted *M E S-S I A S*, which is indeede *the Holy of Holies*.

Thys (I say) may be the reason of naming seauentie Hebdomades, thereby to allude to the number of the seauentie yeeres of that Babyloniall seruitude. For that immediatly after, the Angel appointeth the whole exact number to bee threescore and nine Hebdomades, that is, seauen to the building of the Citty and Temple, and sixty-two from that to the death of Christ, in these words. *Know thou and marke, that from the end of this speech, to the time that Jerusalem*

The exact number of weeks from seauen, and Hebdomades sixty-two: shall bee builded, and vnto Christ the Captayne, there shall be Hebdomades the building and the streetes and walls (of Jerusalem)

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lem) shall bee buildest againe, though ding of the
with much difficulty of the times: & second tem-
after sixty & two Hebdomades, christ ple to the
shal be slaine. And the people that shal death of
deny him, shall not bee his, &c. And Christ. 62.
then vnto consumation and end, shall
perseuered desolation.

Now then, if wee put these yeeres together, which are here mentioned by Daniell: that is, first the seauen Hebdomades, which make fortie and nine yeeres, and then the three-score and two, from the restaurati-
on of Ierusalem, which make four hundred, thirtie and four more, we shall finde the whole number to bee four hundred, and eyghtie three yeeres. Which being begunne from the first yeere of Cyrus, as some will, (for that he first determined the Iews reduction,) or from the second yeere of Darius, as others will, for that hee confirmed and put the same in execution,) or from the twenty yere of the sayd Darius, for that then, hee made a newe Edict in the fauour of Nchemias, and sent him into Iury, euery way they wil end in the raigne of Herod, & Augustus, vnder whom Christ was borne, or in the raigne of Tiberius Cæsar, vnder whom hee

The account
of Daniels
weekes.

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suffered. And by no interpretation in the world, can bee auoyded, but that thys tyme appoynted by Daniell is nowe out, aboue one thousand and fiue hundred yeres past, while yet the Temple stooede, and was not put to desolation. And therefore of necessarie, Christ must bee coine about that time, and neuer more heereafter to be looked for.

The fixt
proofe.

The tradi-
tions of
Rabbines.

*Thal. tract.
Sand. cap.
helec. et alibi.*

*Thal. in tra.
Aucdezara.*

The traditions and obseruations, of the olde Iewes themselues, doe meruailously confirme thys beleefe of ours, for that they all dyd run to thys one poynt, that about the tyme of Augustus his raigne, (wherein Iesus was borne) the Messias shoulde appeare. It is often repeated in the Thalmud, that one Elias left thys tradition, that the world should endure sixe thousand yeeres; that is, two thousand before the Lawe of Moses, two thousand vnder the same Lawe, and two thousand after that, vnder the Messias. Which last two thousand yeeres, by all computatiōn, could not begin much from the byrth of Iesus. And the Rabbines a great while agone, complayned in theyr Thalmud, that there seemed to them in those dayes, seauen hun-

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hundred and fourteene yeeres past, since Christ by the Scriptures should haue appeared: and therfore they do meruaile why God so long deferreteth the same.

An other obseruation they named vpon the wordes of Esay, *Parvulus natus est nobis*, a little childe is borne vnto vs. In which wordes, for that they finde the Hebrue Letter *Mem*, to be shut in the midst of a vword, (which is strange in that tongue, for that *Mem* is wont to be open in the midst of wordes, and shut onely in the end,) they gather many secrete. And among other, that seeing *Mem* signifieth sixe hundred yeres, so long it shoulde be after Esay, vntill the time of Christ. Which account of theyrs falleth out so iust, that if you reckon the yeeres from Achaz king of Iuda, in whose time Esay spake these words vntill the time of King Herod vnder whom Christ was borne, you shall perceave the number to faile in little or nothing.

A much lyke obseruation hath Rabbi Moses the sonne of Maimon, (whom the Iewes doe holde in extreme great reverence, calling him *the Doctor of Justice*.) in hys Epistle

Esay, 9.
An obserua-
tion of the
Cabalistes.

*Thal. in lib.
Sablat. et in
tract. Sanhe.*

Esay, 7.

Math. 2,

The obser-
uation of
Rabbi Mo-
ses.

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*Rab. Moses
Ben. Mai-
mon. ep. ad
Iudeos Afri-*

to his Country-men of Affrica, concerning the time of Christes appearance, which hee thinketh to be past according to the Scriptures, aboue a thousand yeeres in his dayes, (hee lyued about the yeere of Christ, one thousand, one hundred & forty,) but that God deferreth his manifestation for their finnes.

*Rab. Iosue
Cen. Levi. in
Thal. tract.
Sanhed. cap.
belec.*

Esay, 66.

Christ hideth himselfe in the Sea.

The obseruation of the Thalmud.

To which purpose also, appertayneth the Narration of one Elias, as Rabbi Iosue reporteth it in the Thalmud, that the Messias was to be born indeede according to the Scripture, before the destruction of the second Temple; for that Esay sayth of the Sinagogue, *Before shee was with child shee brought foorth: and before the griefe of trauaile came, shee was deliuered of a man child*. That is, sayth hee, before the Sinagogue was afflicted and put to desolation by the Romaines, shee brought foorth the Messias. But yet (sayth he) this Messias for our finnes, dooth hide himselfe for a time in the Sea, and other desert places, vntill wee be worthy of his comming. To the like effect is the obseruation of the Thalmud it selfe, and of diuers Rabbines therein, concerning the wicked manners

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niers of men that should be at Chri- *Thal. tract.*
stes appearance vpon earth, of whom *Sanhed. cap.*
they doe pronounce these wordes; helec, Rabbi
The wise men in Israell shall be extin- *Iohanan.*
guished: the learning of our Scribes & *Rab. Iuda.*
Pharsies shal be putrified: the schooles Rab. Nebo-
of Diuinity, shal be strewes at that time. *ras. &c.*
Which thing Iosephus that lyued in *Iosep. lib. 20.*
the same age with our Sauior Christ, *antiq. ca. 6.*
affirmeth to be fulfilled in the time *et lib. 8, et li. 6.*
of Herode; in so much that if the *de bel. Iu. 15.*
Romaines had not destroyed them, *et lib. 7, c. 9.*
vwithout doubt (sayth hee) eyther
the earth woulde haue opened and
swallowed them downe, or else fire
from heauen would haue consumed
them.

All then runneth to this end, both *The sea-*
by Scripture, tradition, obseruation, uenth profe;
and instinct of God himselfe; that *Foreboding.*
about Herods time the true Messias
should be borne. And heereof came
that common and publique fame
that is recorded by Tacitus Suetonius,
and Iosephus, (which was also
written in open sight, vpon the chie- *Tacit. lib. 12.*
fest tower of the City of Ierusalem) *Sueton. in*
that out of Iury should rise, A ge- *vita Vesp.*
nerall Lord of the uniuersall worlde. *Iosep. de bel.*
Which Prophecie, as the Romaines *Iudai lib. 7.*
eyther consemned, or turned ano- *cap. 12.*

M.5. ther.

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ther way , applying the same afterward to the Emperour Vespasian, so the Iews vnderstood it of their Mef-sias, and Herod feared the matter greatly ; & for that was so watchfull to extinguish the line of Dauid, as hath been already shewed.

The eight
prooфе.

The general
expectation
of the peo-
ple.

John, I.

Heereof also it did proceede, that the Magi, or Wise-men of the East, attened so diligentlie about that time, to expect the star that Balaam had promised at the cōming of this King. Heere hence also it was ; that the whole people of Iury, remayned so attent at this time, more then euer before or since,in expecting the Mef-sias . Where vpon, so soone as euer they heard of I Baptist in the Desert, they ranne vnto him , asking if hee were Christ? As afterward also they flocked to Iesus, demaunding, *Art thou he which is to come, or doe we ex-pect another?* Which words import the great expectation wherein that people remained in those daies. Neither wanted that expectation in the chiefe Gouernors themselves,as may appeare by that speech of theyrs to Iesus; *How long wilt thou kill vs,(with this expectation?) if then be Christ, tell vs plainly.*

OF

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Of which fame, expectation, and Diuers false greedy desire of the people, diuers Christs did deceauers took occasion to call them selfes the Messias in those dayes, and the people followed them presently; which thing had not happened in any age before. And among other, there is named one Iudas Gaulonites, or Galilæus (as S. Luke calleth him,) and another Iudas the sonne of Ezechias, both of them very wicked and licentious fellowes. One also called Atones, a sheepheard, and two other, named Theudas and Egiptus, most notable deceauers. And aboue all, there was one Barcozbam, (who as the Rab. Moses Thalmud affirmeth) for thirty yeres Ben. Mair. together was receaued for the Messias, by the Rabbines themselues, vntill at last they slew him, for that hee was not able to deliuere them from the Romaines.

Which facility in the people when Herod sawe, hee caused Nicholaus Damascenus (as I noted before) to dewise a petidegree for him, from the auncientest Kinges of Iuda, and so he, as well as other, tooke vpon him to be the Messias, whom diuers carnall Iewes, that expected the Messias to be a magnificent King, as Herod was,

Act. 5,
Iosep.lib. 17.
ca. 8, et li. 18.
ca. 1, et 2, et
lib. 20, cap. 2,
& 6.

Thal. tract.
San.ca. helec
Rab. Moses
in Sententijs.

Nichol.Da-
mascenus.

Iosep.lib. 14.

antiq.cap.2.

Math. 22.
Mar. 12.

The conclu-
sion of this
first considera-
tion of
the time.

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was, would seeme to belieue, and di-
vulgated abroade, and thereof in the
Gospell, they are thought to haue
beene called *Herodians*, that is, Her-
odians or followers of Herod, who
cam to tempt Christ, with the Scribes
and Pharisees.

Wherfore to conclude at length,
this weightie poynt of the tyme of
Christes appearing ; seeing that a-
bout the birth of Iesus vnder Herods
raigne , there concurred so manie
signes and arguments together; as
the generall peace of the Romaine
Empire : the defection of the lyne
and regiment of Iuda ; the open de-
cay of the second Temple ; the iust
calculation of Daniels Hebdomades ;
the attestation of Oracles ; the
obseruation of Rabbines : the pub-
lique fame and expectation of all the
Iewes ; together with the palpable
experience of more then fifteene
hundred yeeres past , since Iesus ap-
peared , wherein wee see the Iewish
people in vaine doe expect another
Messias, they beeing dispersed ouer
all the world, without Temple, law,
Sacrifice , Prophet, or promise for
their redemption (which neuer hap-
pened vnto them vntil after Iesus death,

for

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for that in al other their banishments, captiuities, and afflictions, they had some Prophecie, consolation, or promise for their deliuery.) These things all (I say) considered and put together, we may most vndoubtedly and assuredly conclude, that Iesus was borne at the iust time appointed, and fore told by the spirit of God; and consequently, that he onely was the true Messias & Sauiour of the world, which yet shall better appeare, by examination of other things that are to follow.

The second consideration.

NOW in the second consideration, Christ his
there come to be weighed these birth.
poynts following; the line and stock
of Iesus; his manner of conception;
the place of his birth; his circumcisi-
on and name; his adoration by the
Magi; his preseruation in the Tem-
ple; and his flight to Egyp.

For his line and stocke, there was Iesus lyne,
neuer man denied or doubted, but
that Iesus was directly of the Trybe
of Iuda, and descended lineally by
his Mother of the peculier house of * 3, Reg. 7.
Dawid, (* according as it was fore- Psalm, 80.
told.

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Essay, II.

Math. I.

Luke, 3.

* Of this
matter wri-
teth Iosep.
lib. 18, cap.
3, antiqu.

1, Reg. 17.

2, Reg. 2.

Math. 13.

Luke, 6.

tolde that the Messias should doe,) which is prooued most cleerely by the two Genealogies & pedigreees, sette downe by S. Mathew and Saint Luke, of the blessed Virgines whole descent, from Dauid to Ioseph, that was of the same Trybe and kindred with her. And it is confirmed by their repayring to Bethleem, (when Proclamation was made by Cyrenius in * Augustus name , that euerie person should repayre to the head City of theyr Trybe and family, to be ceased for theyr Tribute,) seeing that Bethleem was the proper City onely of them that were of the house and lyne of Dauid : for that K. Dauid was borne therein . And finally, it is evident by that the Scribes and Pharises, who obiecte matteres of much leffe importance then thys against Iesus, (as that hee was a Carpenters sonne, thereby to debase him for his pouerty,) yet neuer obiecte they against him, that he was not of the house of Dauid , vwhich they would neuer haue omitted, if they might haue doone it with anie colour : for that it would haue weighed more against him then all the rest : and would in one wyorde haue dispatched

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patched the whole contouersie. Nay I adde further, that it remayneth registred in the Iewes Thalmud it selfe, *Thal. tract.* that *Iesus of Nazareth crucified, was Sancta Nig- of the blood royll from Zorobabell of mar had. the house of David.*

For the maner of his conception, & the message or annunciation made vnto his Mother by the Angell, albe- of his con- it it depend principally, vpon the re- ception. lation and credite of the Virgine her *Luke, I.* selfe, who only was priuy there vnto; and vpon the testimony of Ioseph, to whom it was revealed by the same Angell afterward, yet, hee that shall consider the circumstances of the thing it selfe; as first, the simplicity of both the reporters, then, how that it is not vnlikely, that Ioseph beeing iust (as he is described) would haue concealed a thing so much against himselfe, and against the Law if hee had not some way beene assured of the truth.

Math. I.

Thirdly, the innocent age of the *Augu. lib. 4,* blessed Virgine, (who was not past *de Trin. ca. 5.* foureteene yecres olde at that tyme, *et lib. cont.* as S. Augustine and other auncient *Iudeos, ca. 5.* Fathers doe prooue by manifest *Chris. 57. in* arguments.) All these things, I say, doe *cap. I, Lyc.* make it improbable, that she would inuent

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inuent such a matter of her selfe. And finally the strange Prophecie vvhich she vttered in her Canticle of *Magnificat*, and which we see now fulfilled, (albeit at that time very unlikely) to wit, *That all generations shoulde call her blessed*. These circumstances, he that shall consider them, cannot but see that the matter mst needes be true.

The maner
of Iesu[n] na-
tivity.

Esay, 7.

Parthenos.

Rab. Simeon

Ben. Johai.

And as for the kind and manner of his nativity; most manifest it is by Scripture, that the Messias was appoynted to bee borne of a Virgine, for so saith Esay plainly; *Beholde, a virgine shall conceaue, and bring forth a Sonne*. And Esay appointeth this to King Achaz for a wonderfull and a strange signe from God, which hee could not haue done in reason, if the Hebrue worde in that place, might haue signified a young woman onelie, (as some latter Rabbines will affirme) for that it is no signe or strange thing, but very common and ordinarie for young women to conceaue and bring forth Children. Wherefore the Septuagent doe very well translate it in Greeke by the proper name *Virgine*, and so did also the elder Jewes vnderstand it, as Rabbi Sime-

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on well noteth . And Rabbi Moses *in cap. 2.* Hadarsan, of singuler credite vwith Oene. the Iewes, vpon these wordes of the Rab. Moses Psalmes : *Trueth shall bud foorth of Hadar, in the earth, &c.* sayth thus : Heere Psal. 14.12. Rabbi Ioden noteth , that it is not sayde, *Truth shall be ingendered of the earth*, but, *Truth shall bud foorth*, To signifie thereby, that the Messias, (who is meant by the word *Truth*) shall not be begotten (as other men are) in carnall copulation. Thus farre Rabbi Moses : vwho is another place, that is, vpon the twenty and fие Chapter of Genesis , alledgedh Rabbi Berachias to bee of the same opinion ; and to prooue it out of the hundred and nine Psalme, and fourth verse.

The same is prooued also, in the plaine words of the Prophet Ieremy: *God hath created a newe thing vpon Ierem. 31. earth : a woman shall inuiron (or inclose) a man.* That is, shee shall inclose him in her wombe, and bring him foorth after a newe and strange manner, without generation of man. And finally, Rabbi Hacadosch proo- *Rab. Hac hws.* ueth by Cabala out of many places 3, in *Ez. 9.* of Scripture, not onely that the Mo- ther of the Messias shall be a Virgin, but

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Betu.in lib.
de cap. Sibyl.

but also that her name shal be Mary. All the tenne Sibyls in like manner, (according as Betulius setteth out theyr Prophecies) doe make speciall mention of the Mother of the Messias, that shee shoulde be a most pure and holy Virgine; so that this matter was reuealed very cleerely, both to Iewe and Gentile before it came to passe. And Clemens Alexandrinus writeth, that Simon Magus, to the end he might not seeme inferiour to Iesus in this poynt, fayned, that hee was also borne of a Virgine, as Iesus was.

The place
appointed
for the birth
of the Mes-
sias.

Mich. 5.

That Bethleem where Christ was borne, was the peculier place preordayned by God for the birth of the Messias: the Prophet Michæas foretold plainly, when hee vttered diuers ages before Christ vvas incarnate, these wordes; *And thou Bethleem E-phrata, art but a little one (in respect of thousands in Iuda:) and yet shall there come forth of thee, one that shall be the R V L E R of Israell; and his comming foorth is from the beginning, and from T H E D A I E S O F E-T E R N I T Y.* By which words is plainly expressed, that albeit Bethleem were but a little poore Towne,

(as

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(as indeede it was, in comparison of manie other in Iuda :) yet therein should bee borne temporallie that Gouernour of Israell, whose diuine birth, was before the worlds foundation, and from all eternity. And so doe interprete this place, both Iona- than Benuziell, the great Author of the Chaldy Paraphrase, (who dyed twenty eight yecres before our Sa- uiour Christ was borne, and also Rab. Selomoth and Hacedosch, in their Commentaries vpon this place of Michæas.

The same thing fore-tolde David of Ephrata, or Bethleem, (for both names doe signifie one thing, as appeareth by the former place of Mi- chæas and * other,) vwhen talking of the Messias, and being desirous to knowe where hee should be borne, sayth ; *I will not goe into the taberna- cle of my house, nor int̄ my bed : nor will I gsuue mine eyes sleepe, or rest to the temples of my head : vntill I finde out the place that is appoynted for my Lorde : the Tabernacle (or house) for the God of Iacob.* And then the mystrie beeing reuealed vnto him, hee sayth presently ; Beholde, wee haue heard of it (nowe) in Ephrata (or Beih-

* Gene. 35.
and 48,
1, Chron. 2.
Psalms, 131.

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* This hee
said for that
in Dauid's
time Beth-
leem stood
nigh vnto
woods.

Math 2.

*Orig. cont.
Cels.*

The Angels
singing.

The name
of Iesus.

Bethleem) wee haue founde it out in
the fieldes of * wood. And to shewe
howe hee reuerenced the place for
that cause , hee addeth immediatly ;
*Wee will adore in the place where his
feete haue stooode.* Whereby he fore-
prophecieth,not onely the adoration
vsed after in that place vnto Iesus by
the Magi, or three Kings of the East,
but also of all other adoration vsed
in the same place in the memory of
Iesus , by other deuoute Christians
vntill this day : for which cause Ori-
gen saith,that the place of Bethleem,
was most famous and renowned in
his dayes.

For the Angels appearing to the
Sheepe-heards , in the night of the
Nativity, there can be no more said,
but the credite, honesty,& simplicity
of them that reported it : and likely
it is, they would never faine a thing,
that might haue been refuted by te-
stimony of the Shepheards them-
selves,if it had been false.

Of the Name of *Iesus*, giuen to
him in his circumcision : it vvas to
be seene set dowue in a booke, that
how soever it were not Scripture,yet
was it extant in the worlde before
Christ was borne. I mean the second
Booke

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Booke of Esdras, vvhich hath these wordes in the person of G O D the Father. Beholde, the time shall come, when the signes shall appeare that I haue told, &c. And my son I E S V S shall be reuealed, with those who are with him. And after those yeeres my sonne C H R I S T shall die: and the earth shall render those that sleepe therein.

2, Esdr. 7.

Rabbi Hacadosch also prooueth by arte Cabalist, out of many places and texts of Scripture, that the Mef-sias at his coming, shal be I E S V S. And among other, hee addeth thys reason; That as the name of him who first brought the Iewes out of bondage into the Land of Promise, was Iesus, or Iosue, (which is all Note this one) so must his name be Iesus, that reason. Shall the second time deliuер them from the bondage wherein they are, and restore them to their olde and auncient possessions of Iurie; which is the chiefe benefite they expecēt by the Messias.

Rab. Haca.
in Esay, 9.
Gene. 49.
Psalms. 78,
and 95.

Finally, it is not probable, that the Virgine Mary should fayne this naine of her selfe, for that among the Iewes there were many other names of more honour and estimation at that

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that time; as Abraham, Ishaack, Iacob, Moses, and Dauid. And therefore if shee would haue faigned any, it is like shee would haue taken one of them, as soone as this, which had not beene the name of any great Patriarch.

The com-
ming of the
three kings.

* Cypr. ser.
idem Iert. lib.
3, cont Mar-
cionis hikkar.
lib. 4, de trin.
Iosua. 12.

There followeth the comming of the three Magi, or Wise men from the East; of whom * Ciprians words are these; *It is an old tradition of the Church, that the Magi of the East, were Kings, or rather little Lordes, of particular places.* Which is to be vnderstoode, such little Kings as Iosua shew thirty in one battaile. And it is to be noted, that Saint Mathew maketh mention of the comming of these Kinges to Ierusalem, as of a knowne and publique matter, wherof all Ierusalem and Iury were able to beare him witnes. For he talketh of theyr often comming to Ierusalem, and of the inquirie for the new borne King; of their speech & conference had with Herod; as also of Herods consultation with the Scribes and Pharisees, about the place of the Melsias birth. And finally, he sheweth the most pittifull murder that ensued, of almost * infinite infants, in all

* 14. Thou-
sand as saith
the Liturgy
of the Ae-
thiopians,
et Calend.
Grecorum.

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all the circuite of Bethleem for this matter. Which could not be a thing vnkowne to all Iury, and much lesse fained by the holy Euangelist S. Mathew; for that he should haue giuen his aduersaries the greatest aduantage in the worlde, if hee had begun his Gospell, with so notorious and open an vntruth, which might haue beeene refuted by infinite persons that were yet aliue.

Epiphanus is of opinion, that the three Kinges arrived in Ierusalem, two yeeres after Christes Natiuity, for that Herod slew all the Infants of that age. But other holde more probably, that the starre appeared vnto them, two yeeres before Christes nativity, so that they came to Bethleem the thirteenth day after Christes byrth, according as the Church doth celebrate the Epiphanie. Saint Basile thinketh that they were learned men, and might by theyr learning and Arte Magicke, (wherein those Country men at that time were very skilfull,) vnderstand and feele, that the power of theyr Heathen Gods, was greatly diminished and broken. They might also be sturted vp with that comon brute and

*Epiph. he-
rit. 51.*

*Amen Alex.
in Harm.
Niceph. lib.
I. cap. 13.*

*Basil ser. in
nati. Dom.*

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and generall prophecie, spred ouer all the East in those dayes, as both Suetonius and Iosephus doe record. That

Suet. in Ves. cap. 4. *out of Iury should come an vniversall King ouer all the worlde.* By these meanes (I say) and by the prophecies of Balaam, left among them from *Iosep. lib. 7. de bel. ca. 12.* *Numb. 24.* Moses time, (for hee was a Gentile) whereby was signified that a Starre should rise and declare a great and mighty King in Israell; they might be induced at the sight of this starre, to take so long a iourney as they did towards Iury.

Prophecies
of thinges
that should
fall out in
Bethleem.
Numb. 24.
Psalme, 71.

Thys starre (as I haue sayde) was fore-told by Balaam a Heathen Prophet, aboue one thousand and ffeue hundred yeeres before it appeared. And after Balaam againe, it was propheted by Dauid, that Kings of Arabya, Saba, and other Easterne Countries, should come and adore Christ, and offer both golde and other gifts vnto him. The murder also of those infants of Bethleem, was presignified by Ieremie, in the weeping of Rachell for the slaughter of her children; which Rachel was buried in Bethleem, and forthat cause, those Infants were called her chyl-dren, albeit she were dead aboue two thou-

Ierem. 31.
Gene. 35.

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thousande yeeres before they were
slaine, and aboue one thousand and
fiue hundred yeeres before Ieremic
wrote thys prophecie.

Amongst which infants, Herode
also for more assurance, flewe an in- *Phylo. lib. de*
fant of his owne. For that (as *Phylo temp.*
noteth) hee was descended by his
Mothers side of the line of Iuda.

Which crueltie, comming to Au- *Macro. lib. 2.*
gustus eares, hee sayd, (as *Macrobius Saturnal.*
reporteth) that he had rather be He- *cap. 4.*
rods swyne then hys sonne, for that *Augustus*
hee being a Iewe, was forbidden by speech of
his religion to kill his swine, though *Herod*,
not ashamed to kill his sonne.

The same starre whereof we speake
is mentioned by diuers Heathen
VVryters; as by Plinie, vnder the
name of a Comete, (for so they ter-
med all extraordinarie starres) which
appeared in the latter end of Augu-
stus dayes, & were farre different frō
all other that euer appeared. And
therefore, contrarie to the nature of
those kind of starres, it was adiudged
by the whole Colledge of Soothsai-
ers, to pretende vniuersall good vnto
the earth; and for that cause had an
Image of mettall erected to it in
Rome, and (as Plinies wordes are)

Phil. lib. 2.
cap. 25.
Heathen te-
stimonies
for the star
which gui-
ded the wise
men.

Proves of Christianitie.

*Is Cometa unus, tota orbe colitur, that
only Comete, is worshipped throg-
out the whole world.*

*Orig. cont.
Celsus.*

*Chalcid apud
Marsil. Ficin
tract. de stel-
la Magi.*

*Sibyl. Samia
apud Betul.*

Eglog. 4.

Origine also writeth of one Chæsermon a Stoike, that was much moued with the consideration of thy Starre, and for that after the appearance therof, he perceiued the power of his gods decayed, tooke a iourney into Iurie , (in company of other Astronomers) to informe himselfe further of the matter . VVhereunto Chalcidius a Platonick doth ad, that the Chaldaean Astronomers did gather by contemplation of thys star, that some God descended from heauen to the benefit of mankinde. And finally, the Sibyls talking of the cōming of Christ, affirmed plainelie : *Rutelansum Sydus mōstrabit*, a blaz- ing star shal declare his comming. Which prophecie , Virgill the Poet hauing read in Augustus time , and soone hauing seen the same fulfilled, applied it (as I haue shewed before of all the rest,) to the flattering of Cæsar, and therefore he saith in the place before alledged.

*Ecce Dionai,
processit Cæsaris astrum.
Beholde the star of Cæsar, (descen-
ded*

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ded of Venus) hath nowe appeared.
Which starte indeede, was the starre
of Cæsars Lord and Maister.

After fortie dayes past ouer, Saint *Luke*, 12.

Luke reporteth, howe Iesus by hys
Mother was presented in the Temple
of Ierusalem: and there-withall, The presen-
tation of Ie-
sus in Ieru-
salem.
recounteth two strange thinges that
happened at the same time, to wit,
that two graue & reuerend persons,

Simeon, surnamed Iust, and Anna the
Prophetesse, both of singuler sancti-
tie amongst the Iewes, comming in-
to the temple at the same time whē
Iesus was there in his mothers arms,
tooke notice of him, and acknow-
ledged him publiquely for the Mes-
sias and Sauiour of the world. Fore-
telling also by the Spirit of prophe-
cie, diuers perticuler things that were
to ensue, both to Christ and Christi-
ans, and especially to his Mother the
blessed Virgine.

Which things being published at
that time, and confirmed afterwardes
by the euent, doe well declare, that
thys narration of S. Luke could not
be forged; as doe also the number
of perticuler circumstaunces sette
downe about the time, place, and
persons, most notoriously knowne

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Anna the Prophetesse. to all Ierusalem. For, as for Anna, she had lyued from her youth vntill fourescore yeres of age in the Temple, and therefore was known to the most part of Iury. And as for Simeon, hee was the Scholler of the most famous *Hillel*, and condisciple to Iohnathan, maker of the Chalde Paraphrase, of whom I speake before, and the Iewes Thalmud confesseth, that by the death of these two men, (especially of Simeon) failed the spirite of the great Sinagogue, called *Sanhedrin*, vwhich after the captiuity of Babylon vntill Herods time, supplied (in a sort) the spirit of prophecy that was expressly in Israell before the said captiuitie.

Christes flight into Egypt.
*Luke, 2,
Osea, 11,*

Isay, 19,

Of Christes flight into Egypt for feare of Herod, S. Luke well noteth, that it was prophesied by Osea long before, that God woulde call his sonne out of Egyp. And the Prophet Esay describeth the same very particularly when he sayth: *Beholde our Lord Iehova shall ascend vp, (or ryde) vpon a light cloude: (which was his flesh or humanitic) and shall goe downe into Egyp, and all the Idols of Egyp shal shake at his presence.*

VVhich latter poynt, Eusebius shew-

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sheweth that it was fulfilled most evidently in the sight of all the world, for that no Nation came to Christian Religion with so great celerity or feruour, as dyd the Egyptians, who threwe downe theyr Idols before any other Heathen Nations. And as they had beeene the first in Idolatry to other Countries, so were they the first by Christes comming vnto them, that afterward gaue example of true returne to theyr Creator. It followeth in Esay; *And I will give vpp Egipt into the handes of cruell Lordes: and a potent King shal take dominion ouer them.* Which was fulfilled about the verie time wherein Christ was to come. For that then after many spoyles and cruelties exercised vpon Egypt by the Romaine Lords and Princes, as Pompey, Cæsar, Anthony and others; in the end Cleopatra theyr queene, that was the last of all the blood and lyne of the Ptolomies, was inforced to sley herselfe: and so Augustus the Emperour tooke possession of all Egipt, and subiected it as a Prouince to the Romaine Empire.

But consider you, how Esay concludeth the matter, after al these tem-

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porall afflictions threatned against
Egipt, and confess, that such aduer-
sitiue is no signe of Gods dis-fauour
to them who receive it . For thus
sayth God after all his cominations.
*In that day there shall be an Altar of
Iehoua in the middest of Egipt : they
shall cry to GOD in their tribulation,
and he shall send them a Saviour, &c.
Blessing shall bee in the middest of that
Lande , to whom the Lorde G O D of
Hostes hath giuen his benediction, say-
ing : blessed is my people of Egipt.* And
here we make an end of our second
Consideration.

The third Consideration.

**The lyfe &
actions of
IESVS.**

Now in the third place therethere com-
meth to bee considered (accor-
ding to our former diuision) the life,
conuersation, doctrine, and miracles
of I E S V S . And first , touching
things doone by him after his com-
ming out of Egipt, which might be
about the sixt or seuenth yere of his
age, vntill his baptisme by S. Iohn,
Iust.in Trip. which was the thirtith , there is lit-
Chrisf.in Job. tle recorded , eyther in prophane, or
Aug.lib.4.de Ecclesiasticall writers . For that as S.
Trin,cap.4. Iustine, Saint Chrisostome, S. Augu-
stine

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Sine & others do write, he bestowed that time in the cōmon exercise and labours of mans life: therby to shew himselfe true man, & giue demonstration how much he hated and detested idlenes.

Of S.Iohn BaptisT.

OF Saint Iohn Baptist, all Hebreue Writers of that time doe make mention, with exceeding prayse and admiration of his holinesse: especially Iosephus that lyued immediatly after Christes dayes, sayth ; hee was, *Vir optimus: Iudeos exitans ad virtutum studia.* A most excellent man, stirring vp the Iewes to the exercise of vertue. He addeth also, that partly for feare of the great concourse of people which flocked vnto him, and partly by the solicitation of Herodias, concubine and brothers wife to Herod Antipas, the great Herods Sonne, for whose cause hee had turned off his owne wife, daughter to Areta King of the Arabians : hee vvas apprehended and impiisoned in the Castle of Acherun, and therein soone after put to death. Which murder, Iosephus esteemed to bee

*Iosep.lib. 18.
antiq.cap. 7.*

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the cause of all the misery which ensued afterward to Herod & his whole family.

Mala. 3.

S. Iohns behauious towards Christ

Math. 3.

Mark. 1.

Luke. 3.

Of thys man it vvas vwritten by Malachie the Prophet : Beholde, I sende my messenger (or Angell) before mee, and hee shall prepare the way before my face : and presently shall come to this Temple, the R V L E R whom ye seeke, and the M E S S E N G E R O F T H E T E S T A M E N T whom yee desire. Which prophecie was fulfilled most euidently, vpon the preaching of Saint John, when Christ came vnto him, and albeit Saint John had never scene him before, yet hee acknowledged him for the Melsias, in the presence of infinite people, and his acknowledgement vwas confirmed by the visible descending of a Doue and voyce from heauen, in the sight and hearing of all the people present, according as three of our Euangelists doe report. Which they would never haue presumed to doe: had not the matter beene most euident, & without all compasse of deniall or contradiction.

And truly, no one thing in all this story of Iesus life, dooth more establish the certainty of his beeing the true

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true Messias ; then that S. Iohn Baptist, whose wisedom, learning, vertue, and rare sanctity is confessed and recorded by the writings of all our aduersaries , should refuse the honour of the Messias offered vnto himselfe, and lay it vpon Iesus ; as also, should direct those Disciples that depended vpon him, to the only following and embracing of Iesus doctrine. Which is most evidently proued that he did, for that so many followers and Disciples as himselfe had , not one appeared euer after, that was not a Christian.

The preaching and doctrine of Iesus.

W^Hen Iesus was baptized, he beganne to preach, and his whole doctrine was directed to the mani- festation of his Fathers will , and a- mendment of mans lyfe . It tendeth all to thys one ground or principle. *Thou shalt loue the Lorde thy G O D Deut.6. with all thy soule : and thy neighbour Math. 2. as thy selfe.* It was plaine, easie, per- spicious, and euident, though it trea- ted of most high mysteries . It had Heathen neyther pompe nor pride of rethori- call wordes , nor flattering of mans wicked-

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Iewish cere-
monies. wickednes, as the doctrine of many Philosophers had. Neither consisted it, of vnprofitable externall ceremoni-
es, as the latter obseruations of the Iewish Lawe did, nor was it fraught with carnalitie & spirit of this world, as the Turkish Alcoran, and other sectaries doctrine is. But all was sim-
plicity ; all was spirit ; all was trueth ; all was honesty ; all was humility, all was charity.

Turkish Al-
coran.

The com-
parison of
Christes law
with that of
Moses.

Math.5.

It tooke away , or disanulled, no one perfect or spirituall point of Mo-
ses Lawe, but rather reviued, inter-
preted, fulfilled, and made perfect
the same . For whereas that com-
manded external obseruance, this ad-
deth also internall obedience. Wher-
as that sayd, loue your friendes, this
adioyneth , loue also your enemies.
Whereas that commaunded vvee
should not kill , this further com-
mandeth to speake no angry words.
Whereas that prohibited to commit
actually adulterie ; this also forbid-
deth to couet in mind. Whereas that
sayde, take no interest or vsurie of a
Iewe that is thy Country man : this
sayth, take it of no man whatsoeuer.
Whereas that accounted euery Iewe
onely to be thy neighbour, this tea-
cheth

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cheth every person lyuing to be thy Brother. Whereas that taught thee to offer vp a Calfe, a Sheepe, or an Oxe for thy finnes , this instructeth thee to offer vp a contrite hart; by fayth in the blood of him that died for all, with a firme and resolute purpose of amendment of life. And finally, this doctrine tendeth wholy to the true, sincere, and perfect seruice of God thy Lord, that made and redeme^d thee, to the exaltation of his holie name, power, goodnes, and glory; to the depression of mans pride by discouering his misery, to the contempt of this world and vaine pomp thereof ; to the mortification and subduing of our sensuall appetite, to the true loue and vnfaigned charity of our neighbour : to the stirring vp of our spirit or celestiall cogitation ; to peace of conscience ; tranquillity of minde, purity of body ; consolation of our soule. And in one word, to reduce mankind againe to a certaine estate of innocency, simplicity, and Angelicall sanctity vpon earth, with his eye fixed onely in the eternall inheritance of Gods kingdome in heauen.

Thys was the doctrine deliuered
by

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by Iesus ; which is the same that the Prophets of God fore-told should be deliuered by the Messias.

The life and conuersation of Iesus.

AND as for his life and conuersation by the testimony of his greatest aduersaries, it was more admirable then his doctrine, his life being a most liuely Table, wherein the perfection of all his doctrine was expressed. A man of such grauity, as neuer in his life he was noted to laugh, of such humility, as being the sonne of God; he scarce vsed in this world the dignity of a seruant, of such sweet and milde behauour, as all the iniuries of his enemies, neuer wrested from him one angry word . Finally, he was such a one as hee was described by Esay, so many ages before he was borne, in these words ; *Hee shall not cry nor contend, nor shall any man beare his voyce in the streete : he shall not crush a broken reede, nor tread out a little flaxe that lieth smoking on the ground, &c.*

And another Prophet not long after him, brake forth into this speech, upon consideration of the behauour
that

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that should be in the Melsias: Re-
joyce thou daughter of Syon: triumph

Zach. 9.

thou daughter of Ierusalem: for behold
thy King shall come vnto thee, thy iust
Sauour: hee is poore and humble, &c.

And as the Prophet did fore tell the
virtue and sanctity of the Messias,
so the deuils themselues could not
but confess the same to haue beene
fulfilled in the person of Iesus; as is
most euident by the testimonie of
Porphyry, a professed enemie of the
Christian name. Who after considera-
tion of diuers Oracles vttered by
his Idols, touching Iesus, hee brea-
keth foorth into this confession. It is
exceeding wonderfull, what testimony
the Gods doe give of the singuler piety
and sanctity of Iesus: for which they
awouch him rewarded with immortali-
tie: but yet these Christians are decea-
wed in calling him God. Thus much
writeth Porphyry. And last of all Io-
sephus the Iewe, that was borne im-
mediately after Iesus, writeth of him
thus. There was at this time one Iesus,
a wise man, if it be lawfull to call him Iosep.lib.de
a man: a worker of most wonderfull antiqu. cap. 7:
miracles, and a maister and teacher of
all such men, as willingly were content
to imbrace the truth..

Porph. lib.de
laud Phylo.

Of

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Of Iesus miracles.

BY which testimonie of Iosephus; we see mention also of Iesus miracles, which is the next thing wher-of wee are to consider. And as Iosephus in this place, (beeing a Iewe) beareth witnes that Iesus performed many strange miracles: so most apparantly, and according to the interpretation of Iosephus in this place, were the same miracles fore-told by the Prophets of God, that they should be done by the true Melsias. So Esay in his thirty fwe Chapter, describeth at large, how the Melsias at his coming, shall declare his commission, by giuing sight to the blind, hearing to the deafe, speech to the dumbe, and agility of body to the lame and cripple. And that which is more; God reuealed this poynt very particularly to the Gentiles by the Sibyls, among whom, one of them wrote thus of Christ to come, as Lactantius recordeth: *Hee shall doe all by his onely word, hee shall cure all infirmities: hee shall raise the dead: hee shall make the lame to runne and skip: the deafe shall heare: the blinde shall see:* and

Predictions
of the Mef-
sias miracles.

Lact.lib.4,
divina.In-
stit.cap.15.

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and the dumbe shall speake . By fift
loaues & two fishes, fift thousand per-
sons shall be satisfied, and the fragmēnts
shall fill twelue baskets, to the hope of
many. He shall commaund the winds,
and walke vpon the furious Sea, with
his feete of peace.

And after diuers other Greeke
verses to this purpose , shēe conclu-
deth in these words. Men shall say,
that I am a mad & lying Propheteſſe, Thal.tract.
but when all these things ſhall come to Beracoth, &
paffe, then remember me, for then ſhall Mermathes
no man ſay more , that I was a lyar, Colin.
but rather the Prophet of the great
G O D.

To these predictions of Prophets
in Iury and among the Gentiles, doe
agree the Doctors of the Iews them
ſelues, in many places of their Thal-
mud ; to wit, that the Meſſias ſhall
be moſt wonderfull in working mi-
racles. And in their publique Com-
mentary vpon Eccleſiaſteſ, they haue
theſe words. All the former miracles of
Prophets, or Saints, ſhall be nothing to
the myracles of the Meſſias, when hee
commeth. And thus much of the fore-
telling of Christes myracles . But
nowe for the fulfilling thereof in Ie-
ſus ; that is, howe theſe predictions
were

Misdrach, &
heleth, cap. I.

300

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were performed in the stupendious workes and actions of our Sauiour Christ, there is no difficultie. For that besides the former testimony of Iosephus, (which were sufficient in this case) the Iewes themselues doe sion of Iesus graunt and record Iesus miracles, in diuers places of Treatises of theyr his enemies Thalmud ; yea, they make mention of many wonderfull thinges that Iesus did, which are not written by our Euangelists.

Tha.in tract.
Auodazara
Misd. Cohe-
leth Alcoran
Azoar. 14,
11,13.

The same doth Mahomet in his Alcoran , affirming Iesus the sonne of Mary, to haue beeene a great Prophet, and to haue wrought his myracles, by the only power and Spirit of God ; and that himselfe was sent to confirme Iesus doctrine, sauing onely in the poynt of his Godhead : wherein hee sayth, that Iesus went too farre, and had a checke for the same at Gods hand when hee returned to heauen.

Thus much doe these enemies confess of Iesus miracles. Which as it is much, comming from such witnesses: so if they would eyther deny or dissemble the same , they might be prooued against them by most evident reasons : especially in two poynts, wherein there can be no probability.

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babilitie of any deniall.

The first is, the calling and retayning of hys Apostles , and other followers , (vwhereof Iosephus also in the place before alledged, maketh mention, as of a great miracle) who were of diuers callings, states, condition , trades , and occupations in the world. And yet all,vpon the sudaine, left both father, mother, wife, children, & other temporall respects, and followed him, who had nothing to giue or promise the in this world. A man, that neuer spake them fayre, or vttered doctrine that was not repugnate to the sensuality of this life, as may appeare by theyr owne wryttings and testimonies of hym . A man, that vvas accounted by the better sort, as then it might seeme: that is, by the Wise and learned of that Countrey, and especially dislyked by them that were in gouernement, as a daungerous and troublesome man to the state. One that had neyther friendes in the vvorlde to beare him out , nor a house to put his head in . And yet notwithstanding all thys, that worldly men and women, and some such also as were great sinners, and loose liuers before, should

The calling
of the Apo-
stles.

*In sep.lib. 18.
antiq. cap. 4.*

A great mi-
racle.

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should leau all theyr worldly hope, stay, and condition, to follow such a man, with so great inconueniences, losses, dangers, & disfauours as they did, and should continue with him in all his afflictions, and be content to die and loose their liues, rather then forsake him, or abandon his service ; this (I say) is such a miracle as neuer in the world fell out the like, & must needes be graunted by the enemy, to be supernaturall.

The miraculouſe facts of Iefus.

THE ſecond poynt is, of exterrnall thinges and facts done by Iefus, aboue all power of humaine abilitie, in the fight and knowledge of all the Iewes, which facts were publithed by our Euangelifts, and especially by S. Matthew, in the Hebreue tongue, while yet the persons were aliuē vpon whō they were wrought, or infinite other that might be witnesſes thereof. As for example, the rayſing of Lazarus in Bethania, that was a village but a mile or two diſtant from Ierusalem : at whose death and buriall, (beeing a Gentleman) many Scribes and Pharises

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must needs be present, (according to the Iewish custome at that time, as is reported by Iosephus) and they saw him both deceased, interred, and the funerall feast obserued for him, *Iosep.lib.17,
antiq.ca. II.* as also raysed agayne from death by Iesus, after foure daves of his buriall. With whom they did both eate and drinke, and conuerse after his returne to lyfe, and every day might behold him walking vp and downe openlie in the streetes of Ierusalem. This story (I say) howe could it be faigned.

So in lyke manner, the raysing *Math. 9.* of the Archisinagogues Daughter, *Mark, 5.* whose name is affirmed to bee Iairus, with diuers other circumstances that doe make the thing most notorious. The raysing of the widdowes Sonne, before the gate of the City Naim, in the presence of all the people that bare the sayde corpes, and stooede about it. The healing of the Cripple in Ierusalem, that had lyen thirty and eyght yeeres lame, at the Pooles side or Bath called *Probati-* *John, 5.* *ca;* which myracle was done also in the sight of infinite people. The casting out of a Legion of deuils, from *Math. 8.* *Mark, 5.* a man that for many yeeres together was

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was knowne to liue possessed in the Mountaines, which devils by peculier lycence, obtayned of Iesus to enter into a heard of Swine, and so presentlie carried two thousande of them away into the Sea, and drowned them. Where vpon the whole Country about of the people called *Gerasines*, beeing striken with extreame feare vpon sight of the fact, besought Iesus most humbly to depart from theyr borders. The feeding and filling of fife thousand men, besides women and children, with fife barley loaues and two fishes only. The turning of water into wine, at a marriage at *Cana*, in the presence of all the Guests. The healing of him by a word only, that had an incurable dropsie, & this at the Table of a principall Pharisee, and in the sight of all that sat at dinner with him.

Math. 14.

Luke. 9.

Luke, 14.

This (I say) and diuers other such miracles, which were doone in the presence & sight of so infinite a number of people, and recorded by our Euangelists, at such times when manie desired to discredit the same, and might haue doone easily by many witnessies and authorities, if any one part thereof had beene subiect to calumnia-

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Iumniation; cannot in reason or probability be doubted of. And therefore I must conclude, that seeing these thinges are aboue all power of humane nature, and could not be done, but by the finger and vertue of the liuing God himselfe, considering also that it is impossible, that God should assist, or giue testimony vnto any falsehood, it must needs ensue, that all was true & sincere which Iesus affirmed; and consequently, seeing hee affirmed himselfe to be the sonne of God, and the true and onely Melsias, it must needes follow by these miracles, that he was so indeede; which is the ground of that speech of his to the faithlesse Pharisees, *If you wil not beleeue my wordes, beleeue my deedes.* And thus much of Iesus life, doctrine conuersation, and miracles.

John, 10.

The conclusion of
this Consideration.

The fourth Consideration.

There remaineth nowe onely, the fourth and last consideration of this Section, vwhich is, the passion, resurrection, and ascencion of Iesus. And about his passion there is little or no controuersie; for that all hys

The passion
and resur-
rection.

enemies

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enemies doe agree and graunt, that hee was betrayed by his owne Disciple ; apprehended afflicted, and deliuered vp by the Iewes, and finally, put to death vpon a Crosse by the Gentiles. The testimony of Iosephus may serue for all heerein , vvhile wordes are these ; *That the principall Iewes of his Country , hausing accused & deliuered ouer I E S V S to Pilate, (that was Gouvernour of Iury for the Romaine Empesour) bee adiudged him to the Crosse .* The same doe other Iewes & Gentiles record, and in this they take great offence and scandale, that we should attribute diuinity vnto a man that had suffered death vpon the Crosse.

But if wee shewe that this was the eternall preordination and appointment of G O D for sauing of mankinde, and that the same was foretold both to Iew & Gentile from the beginning : and so vnderstoode also by the Iewish Doctors themselues of elder times ; then euery reasonable man (I trow) will remaine satisfied, and prefer Gods diuine wisedom before mans folly.

Chri-

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*Christes ascending to Ierusalem to
receave his passion.*

First then consider, that vwhen Christ had ended his preaching, and wrought so many myracles as seemed sufficient to his eternall wisedome, and when the time was come, preordayned by his passion, (whereof hee tolde publiquely his Disciples before,) hee went vp to Ierusalem of purpose to receave hys death; and made a solemne entry into that Citty vpon an Asse, vwhich vvas prophecie of him many yeeres before; *Reioyce Daughter of Syon. Beholde thy IVST KING* and *Zach. 9. SAVIOR shall come vnto thee vpon an Asse.*

Math. 11.

And after his abode some dayes in that place, he was betrayed & sold by his own Disciple, as Dauid before hand in many places had fore-tolde should com to passe. Then folowed his apprehension, and most seruile abuse by the Iewes, whereof it was fore-prophecie in his person by Esay, and 16. say, *I gaue my body to them that beat me Psalm, 40, 5, and my cheekes to them that bufeted me same. I did not turne my selfe*

Math. 10.

Psalm, 54. & 103.

Esay, 50.

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selfe away from them that reproched
me : nor yet from them that did spe in
my face.

*The barbarous abusage of Iesus, fore-
told by prophecy.*

Psalms, 21.

After this barbarous intreay by
the Iewes, they deliuered him o-
uer to Pilate a Gentile, & neuer cea-
sed to sollicite and pursue theyr un-
quenchable hatred against him, vntill
they sawe him on the Crosse, where
also he was vsed in the highest degree
of spightfull dealing. Whereof like-
wile the Prophet Dauid made men-
tion long before, in the person of the
Messias, when he said ; *They pearced
my hands and feete : they deuided a-
mong them my apparell, and vpon my
(upper) garment they did cast lots.*
And againe, of another Prophet hee
complaineth, saying ; *They gaue mee
gaule to eate, and in my thirst they re-
fresched me with vineger.*

Christes death plainly fore-told.

AND, finally, that Christ should
die for the sinnes of mankind, is

Proofes of Christianity.

a common principle, both prefigured and fore-told throughout all the old Scripture. Prefigured by the Sacrifice of Ilaack : by the raysing vp of the brazen Serpent, and by all other sacrifices that were in the Law. Fore-tolde not onely by the Scriptures before alledged, but also most plainly by Daniell who was tolde by an Angell, that after a certaine time by him there appoynted ; *Vngetur Sanctus Sanctorum*, the Saint of Saints shall be annoynted, *et occiditur Christus*, and thys annoyncted Saint or Christ shall be put to death. Zacharie also about the same time, dooth not onely fore-tell his death, but also the kinde thereof, and from what people hee shoulde receiue the same, for thus hee sayth in the person of Christ himselfe. *The inhabitants of Ierusalem at that day, shall looke vp-
pon me, whom they haue crucified.*

The wonderfull predictions of Christes passion, set downe by Esay.

B V T if yee vwill read the whole storie of Christes passion, sette downe at large sixe hundred yeres before it fell out, I refer you to a narration.

Proofes of Christianitie.

Esay, 57,

**Christes de-
fomittie vp-
pon the
Crosse.**

**Christ ap-
pointed to
die for our
sinnes.**

tion of Esay, who to signifie the strangenesse of the case, beginneth with the Preface, Who will gue credite to that wee shall report. &c. And then a little after he goeth on in these words. *Hee shall mount vp as a twyg from a dry earth. Hee hath no forme or beautie vpon him. We beheld him, & there was no countenaunce in him, we saw him the most contemptible & despised man in the world. A man full of paynes, and experienced in infirmitte. His countenaunce was obscure and dispicable, and wee made no account of him. Truly he tooke vpon himselfe our greeves, and did beare our paines. Wee accounted him as a Leaper, and as a man striken and punished by God. But he was wounded for our iniquities, and crushed in peeces for our wickednesse. The discipline (or correction) of our peace tyeth vpon him, and by his wounds we are made whole. Wee haue all erred, and gone astray like sheepe, every man after his owne wayes, and God hath layd vpon him the iniquitie of vs all. He was offered vp for vs, because he would so, he shall be led to his slaughter as a sheepe : and as a Lambe he shall be silent before his shearers.*

*For the sinnes of my people haue I
striken*

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striken him, saith God. Hee hath doone no iniquitie, neyther was there deceite founde in his mouth. Yet woulde the Lord crush him in infirmite.

But if he shall give his life for sin: then shall he see a long seede (or generation) the will of the Lorde shall bee directed in his hand. And for so much as his soule hath sustained labour: it shall see and be filled. And this My iust seruaunt, * in his knowledge, shalst iustifie many, and beare theyr iniquities. And I will allot unto him very many people, and hee shall deuide the spoiles of the stoute, for that hee hath deliverner his soule unto death, & was accounted among the wicked, and prayed for his trespassours.

The increse
of Christes
kingdome
after his re-
surreiction.

* That is in
making him
selte known,
or revealing
the know-
ledge of him
selte to the
worlde.

*The particulers of Christes passion,
fore-tolde by Si-
billa.*

T_Hus particularly (as wee see) was the death and passion of our Sauiour Christ, fore-tolde by the Prophets of Iudaell, to that Nation. Now heare yee the prophecie of Sibylla, if ye please, wherein shee fore-shewed the same to the Gentiles; These are her owne words, set downe by Lac-

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Lact. lib 4.
diuin. instit.
ca. 16, et 18.

tantius. He shall appeare miserable, ignominious, and deformed, to the ende hee may give hope vnto the miserable. Afterward hee shall come into the handes of most wicked and faythlesse men : they shall buffet him with their sacriligious fistes, and shall spet vpon him, with their vncleane mouthes. Hee shall yeelde his innocent backe to the whyp, and shall say nothing while hee receiueth the stripes, to the end he may speake to those that are dead. He shall beare a crowne of thornes, and they shall giue him a Gaule to eate, and Vinegar to drinke. And this shall be the hospitallitie he shall finde among them. What thing can bee more plainlye described then this ?

The consent of Rabbines.

Thal. tract.
Sanh. ca. helec.
Misdr.
Ruth. Rab.
Iosep. in lib.
Siph. Rab.
Jacob et R.
Henina in
cap. helec.

NEyther doe the auncient Rabbinnes and Teachers among the Iewes dissent from thys. For that in theyr Thalmud, that was gathered aboue one thousand and two hundred yeres agone, the plaine sentences of diuers are sette downe : that theyr Messias at his comming, shall bee put to death. And as for Rabbi Ionathan, the Authour of the Chal-

die

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die Paraphrase, who dyed a little before our Sauiour Christ was borne, hee applyeth the whole narration of the Prophet Esay before recited, (as *Esay. 53*, needes hee must) to the murther of the Melsias by the Iewes Wherupon Rabbi Simeon, that lyued the next age after him , wryteth these wordes following ; *Woe be to the men Rab. Simeon of Israell, for that they shall slay the Ben. Iacob. Melsias. God shall send his Sonne in lib. de spe. mans flesh to wash them, & they shall murdr him.*

Whereto agreeth Rabbi Hadar-
san and others, and doe prooue fur-
ther, out of the fore alledged Pro-
pheticie of Daniell, Chapter, 9 verse
27. that after the Melsias shall haue
preached halfe seauen yeeres, he shall
be slaine. For that Daniell layth : *In
halfe of seauen yeeres, the Host & Sa-
crifice shall cease. Vpon the vwhich
wordes they comment thus ; Three
yeeres and a halfe shall the presence of
God in firshe, cry and preach vpon the
Mount Oliuet, and then shall hee bee
slaine. VVhich wordes, the Iewes
ordinarie * Commentarie vpon the * *Mishnach,*
Psalmes, doe interprete to be meant *Tebelim,*
of Christes preaching three yeeres &
an halfe before his passion. Which*

*Rab. Had.
in Dan.*

Dan. 9.

Proofes of Christianity.
disagreeth very little or nothing frō
the account of vs Christians, and of
our Euangelists.

Of the miracles that fell out in Christes death & passion.

THus see wee by all that hetherto hath beene sayde, that the verie particulers of Christes whole death and passion, were fore tolde most plainly both to Iew & Gentile, and acknowledged also by the auncient Doctors of the Iewish Nation, before the effectuation thereof cam to passe. And Sibylla addeth further two particular miracles that shoulde fall out in the sayde passion of the Mef-sias, to wit, *That the veyle of the Iews Temple shoulde breake in twē: and that at midday, there shoulde be darknes for three houres ouer all the world.* Which thing to haue been fulfilled at the death of Iesus, not onely S. Mathewe doth assure vs in his Gospell; but also Eusebius affirmeth, that he had read the same worde for worde, recorded in diuers Heathen Wryters. And amongst other, hee citeth one Phlegon an exact Chronicler, that reporteth the same in the fourth

*Lact. lib. 4.
dquin. Inst.
cap. 19.*

Math. 27,

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fourth yeere of the two hundred and two Olimpiad, vvhich agreeth iust with the eighteene yeres of Tiberius his raigne, which was the yere wher in our Sauiour Christ suffered. And he goeth so nigh, as to name the ver-
ty houres of the day, as our Euange-
lists doe. * Aesculus an old Astrono-
mer, dooth confirme the same, and prooueth moreouer, by the situation
and constitution of the Sunne and Moone at that time, that no Eclipse
could then be naturally. Which thing
in like maner, Dyonisius Areopagita
did obserue in the very day of Chri-
stes passion, beeing at that time but
twenty and ffeue yeeres olde, and yet
well studiēd in Altronomy, as him-
selfe testifieth. And finally, Lucianus
a learned Priest of Antioche, was ac-
customed to prouoke the Gentiles
to their owne Commentaries & sto-
ries, for record & testimony of those
things.

*Eusebius in
Chron. An.
Domi. 32,
Phleg. Tral-
lian 11,14.
Chro. An. 4.
Olim 202.*

* See Orig.
cont. Cels. li.
6. et Suid. in
verba Iesus
et Test. in
Apolog.

*Diom. Are.
in Epist.*

*Lucian pres.
apud Euseb.*

Of Iesus Resurrection.

THEre ensueth now, for ending and confirmation of all that hath
beene sayde and proued before, to
adde a word or two of Iesus Resur-

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Jonas, 2.

Psalms. 16.

Oses, 6.

*Zact. in lib. 4
inst. d. c. 19.*

rection. Which poynt, as of all other it is of most importaunce : so was it exactly fore told both to Iew and Gentile, and promised by Christ himselfe in all his speeches while hee was vpon earth . And among the Iewes, it was assyred by all the Prophicies before recited, which do promise so great abouundance of glory, ioy, and tryumph to Christes Church after his Passion . Which neuer possibly could bee fulfilled, vniuersall hee had risen from death agayne . And therefore the sayde Resurrection was prefigured in Ionas , together with the time of his abode in the Sepulcher. It was also expressly fore-shewed by Dauid , affirming ; *That God would not suffer his holy one to see corruption.* And after him againe, more plainly by the Prophet Ose ; *He shall quicken vs againe after two dayes, in the third day he shall raise vs, and we shall live in his sight.* And to the Gentiles , Sibylla left vritten not farre from the same time : *Hee shall ende the necessitie of death by three dayes sleepe : and then returning from death to light againe, he shall be the first that shal shew the beginning of Resurrection to his chosen : for that by conquering death*

*Profes of Christianity.
death he shall bring vs life.*

Thus much was promised by prophets before Christes appearaunce. And Iesus to comfort his disciples & *Mat. 12, 16*, followers, reiterated his promise againe of himselfe in many speeches, *Mark, 8, 9, 8* *Luke, 11, 18* albeit many times his meaning was *John, 2.* not perceaued. Which promise of returne from death, if it had beene made for some long time to come, (as Mahomet promised his Saracins after eight hundred yeeres to reuise *Maho. in them again,*) albeit the performance *Alcor. Azo-* were neuer meant: yet might the *ar. 17.* falsehood lurke in the length of time. But Iesus assuring all men that hee would rise againe within three dayes, it cannot be imagined, but that hee sincerely purposed to fulfill his promise, for that otherwise the fraude must haue beene discouered. Nowe then let vs consider what manner of performance Iesus made heereof.

The appearings which Iesus made after his Resurrection.

AND first the persons most interest in the matter, as they whose totall hope, stay, refuge, and felicity depended heereof, I meane his ap-

Proofes of Christianity.

palled, dismayed, and afflicted Disciples, doe recount twelue sundry apparitions, vwhich Iesus made vnto them in flesh, after his Resurrection. The first was, to Mary Magdalen apart, when shee with Solome and other vwomen, vvent and remayned vwith oyntmentes about the Sepulcher. The second was to all the women together, as they returned home wards, who also were permitted to embrace his feete. The third, was to Simon Peter alone. The fourth, to the two Disciples in theyr journey to Emaas. The fift was to all the Apostles, and other Disciples together when the dores were shut. The fixt, was to the same companie againe, after eight dayes when Thomas was with them, at what time also he did both eate and drinke, and suffered his body also to be handled among them. The seauenth was to Saint Peter & Saint John; with fiuе other Disciples, when they were a fishing, at what time also hee vouchfased to eate with them. The eyght was to eleuen Disciples at one time, vpon the Mount Thabor in Galley. The ninth was, to more then 5. hundred bretheren at one time, as Saint Paule

1.

Math. 26.

2.

Math. 28.

3.

1, Corin. 15,

4.

Luke, 24.

5.

Iohn, 20.

6.

1, Corin. 15.

Johne, 20.

7.

Johne, 21.

8.

Math. 28.

9.

1, Corin. 15.

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Paule testifieth. The tenth was to S.

10.

James, as the same Apostle recordeth.

Idem.

The eleventh was to all his Apostles,

11.

Disciples, and friends together, vpon

Acts, 1.

the mount Oliuet, by Ierusalem when

11.

in their presence hee ascended vp to

heauen. The twelfth and last, was af-

ter his ascention, vnto S Paule, as him

selfe beareth witnes.

I, Cor. 15.

All these apparitions are recorded
in Scripture, as made by Iesus after
his Resurrection, to such as by his e-
ternall wisedome, were preordayned
to be witnessles of so glorious a spec-
tacle. To whom (as S. Luke affir-
meth,) *Hee shewed himselfe aline by*
many arguments, for the space of forty
dayes together, and reasoned with them
of the Kingdome of his Father. And
why any man should mistrust the te-
stimony of those men which sawe
him, conuersed with him, eate with
him, dranke with him, touched him,
and heard him speake, and whose en-
tire estate & welfare, depended wholy
of the certainty heereof: I see no
reason. For what comfort had it been
or consolation to these men, to haue
deuised of themselues these former
apparitions?

Acts, 1.

What encouragement might they
have

Proofes of Christianity.

Circūstan-
ces that cō-
firme the
true resur-
rection of
I E S V S .

haue taken, in those dolefull times
of desolation and affliction, to haue
had among them the dead body of
him, on whose onely life, theyr vni-
uerall hope and confidence depen-
ded? The Scribes and Pharises, be-
ing astonished vwith the suddayne
newes of hys rysing agayne, confir-
med vnto them by their owne Souldiours
that sawe it, founde no other
way to resist the tame thereof, but
onely by saying, (as all their posteri-
tie doe vnto this day) that his Dis-
ciples came by night and stole away
his body while the Souldiours were
asleepe. But what likelyhoode, or
possibility can there be in this? For
first it is evident to all the vvorlde,
that his Apostles themselues, (vwho
were the heads of all the rest) were
so dismayed, discomforted, and de-
jected at that time, as they durst not
once goe out of the dore, for which
cause onely those seely women, who
for theyr sexe esteemed themselues
more free from violence, presumed
alone to visite the Sepulcher, which
no one man durst doe for feare of
the Souldiours; vntill by those wo-
men they were enformed, that the
fore-sayde band of Souldiours were

geni-

Proofes of Christianity.
terrified and put to flight by Christes
Resurrection.

And then howe was it likely, that
men so much amazed and ouercom Great im-
with feare, should aduenture to steale probabili-
away a dead body from a Guard of ties.

Souldiours that kept it? or if theyr
hearts had serued them to aduenture
so great a daunger: vwhat hope or
probability had there beene of suc-
cess? especially, considering the said
body lay in a new sepulcher of stone,
shut vp, locked, and fast sealed by the
Mhistrate?

Howe was it possibly (I say) that
his Disciples should come thether?
breake vp the Monument? take out
his body? and carry the same away,
neuer after to bee scene or found,
without espiall of some one amongst
so many that attended there? Or if
this were possile, (as in reason it is
not) yet what profit, what pleasure,
what comfort coulde they receaue
hereby? We see that the Apostles &
Disciples of his, who were so aban-
doned of life and hart in his passion:
after two dayes onely they were so
changed, as life and death can be no
more contrary.

For vvhreas before they kept
home

Proofes of Christianity.

The great
change in
Iesus Disci-
ples by his
resurrection.

The exami-
nation of
the matter
by Pilate.

home in all feare, and durst appeare no where, except among their owne priuate friendes : nowe they came forth into the streetes and common places, and auouched with all alacracie, and irresistible constancie, euen in the faces and hearing of their greatest enemies, that Iesus was risen from death to lyfe ; that they had seene him, and enjoyed his presence. And that for testimonie and confirmation heereof, they were most ready to spend theyr liues. And could all this (trow you) proceede onely of a dead body , which they had gotten by stealth into theyr possession ? would not rather the presence and sight of such a body, so torne, mangled, and deformed, as Iesus body was, both vpon the Crosse and before : haue rather dismayed them more, then haue giuen them any comfort ? Yes truly. And therefore Pilate the Gouernour, considering these circumstances , and that it was vnlikelie, that either the body should be stolne away without priuety of the Souldours, or if it had beene, that it should yeeld such life, hart, consolation, and courage to the stealers : beganne to giue eare more diligentlie to the

mat-

Proofes of Christianity.

matter; and calling vnto him the Souldiers that kept the watch, vnderstood by them the whole truth of the accident, to wit, that in their sight and presence, Iesus was risen out of hys Sepulcher to life, & that at his rising, there was so dreadfull an earthquake, with trembling and opening of Sepulchers round about; such skriches, cryes, and commotion of all Elements; as they durst not abide longer, but ranne and tolde the Iewish Magistrates therof, who being greatlie discontented (as it seemed) with the aduertisement, gaue them mony to say, that while they were sleeping, the body was stoln away from them by his Disciples.

All this wrote Pilate presently to his Lorde Tyberius, who was then Emperour of Rome. And hee sent withall, the particuler examinations and confessions of diuers others, that had seene and spoken with such as were risen from death at that time, and had appeared to many of theyr acquaintance in Ierusalem, assuring them also of the Resurrection of Iesus. Which information, when Tyberius the Emperor had considered, he was greatly moued therewith, and

Pilats Letter
to Tiberius,
and his pro-
ceeding ther
upon.

pro-

Prooofs of Christianity.

proposed to the Senate, that Iesus
might bee admitted among the rest
of the Romaine Gods; offering his
owne consent, with the priuiledge
of his supreame royll suffrage to that
decree. But the Senate in no wise
would agree thereunto. Wherupon,
Tyberius beeing offended, gaue ly-
cence to all men to beleue in Iesus
that would; and forbid vpon payne
of death, that any Officer or other,
should molest or trouble such, as
bare good affection, zeale, or reue-
rence to that name. Thus much te-
stifieth Tertullian agaynst the Gen-
tiles, of his owne knowledge, who
lyuing in Rome a learned man, and
pleader of causes, diuers yeeres be-
fore he was a Christian, (which was
about one hundred and foure-score
yeeres after our Sauiour Christ hys
ascention,) had great ability by rea-
son of the honour of hys familie,
learning, and place wherein hee ly-
ued, to see and knowe the Records
of the Romans. And the same doth

*Euseb.lib.1.
hyst.Euseb.
lib.4,cap. 21
Ruff.lib.,cap. ued.*

affirme also Egisippus, another auncient Wryter, of no lesse authority
then Tertullian, before whom he li-

Proofes of Christianitie.

this opinion of Iesus Resurrection a-
gayne from death , but also sundry
Iewes of great credit and wiſeſom, at
that time were enforced to beleue
it : notwithstanding , it pleased not
God to giue them ſo much grace as
to become Christians.

The opini-
on of the wi-
ſer ſort of
Iewes, tou-
ching Iesus
resurrection
at that time.

Thys appeareth playnelie by the
learned Iosephus, vwho wryting hys
ſtory not aboue forty yeeres after
Christes paſſion , tooke occaſion to
ſpeake of Iesus and of his Disciples.
And after hee had ſhewed howe hee
was crucified by Pilat, at the iſtance
of the Iewes , and that for all this,
his Disciples ceaſed not to loue him
ſtill : hee adibyned forth with theſe
words ; *Id circa illis tertio die vita re-
ſumpta, denuo apparuit.* That is, for
this loue of his Disciples, hee appea-
red vnto them againe the third day,
when he had retumed life vnto him.
Which expreſſe, plaine, and reſolute
wordes we may in reaſon take, not
as the confeſſion onely of Iolephus,
but as the common iudgement, o-
pinion, and ſentence, of all the diſ-
crete and sober men of that tyme,
layde downe and recorded by thys
Historiographer . In vvhofe dayes
there vvere yet many Christians a-

*Iosep lib. 14,
antiq cap. 4.*

biue,

Proofes of Christianity.

liue that had seene and spoken with Iesus after his Resurrection ; and infinite Iewes, that had heard the same protested by theyr Fathers, brethren, kinds-folkes, and friends, who had beene themselues eye-witneses theretof.

Of Iesus ascension.

AND thus hauing declared and prooued the Resurrection of our Sauiour Iesus, both how it was foreshewed, as also fulfilled; there remaieth nothing more of necessitie to be said in this Section For that whosoeuer feeth and acknowledgeth that Iesus beeing dead, could rayse him selfe againe to life, will easily beleue also, that hee was able likewise to ascend vp to heauen. Wherof notwithstanding, S. Luke alledgedh one hundred and twenty witneses at the least, in whose presence he ascended from the top of the Mount Oliuet, after forty dayes space, which he had spent with them from the time of his resurrection.

Hee alledgedh also the appearing of two Angels among all the people for

Proofes of Christianity.

for testimony thereof. Hee nameth the day and place, when, and where it happened. He recounteth the very words that Iesus spake at his ascention.

Likelihoods
of truth.

He telleth the manner how he ascended, & how a cloud came down, and receaued him into it out of their sight. He declareth what the multitude did, whether they went, and in what place they remayned after their departure thence.

And finally, hee setteth downe so many particulers, as it had beene the easiest matter in the worlde, for his enemies to haue refuted his narration, if all had not beene true. Neyther was there any to receave more damage by the falshoode thereof, then himselfe, and those of his profession, if the matter had beene faigned.

Wherfore to conclude at length this treatise of the birth, lyfe, doctrine, actions, death, resurrection, and ascencion of Iesus: seeing nothing had happened in the same, which was not fore-told by the Prophets of GOD: nor any thing foreshewed by the same Prophets concerning the Messias, which was not fulfil-

The con-
clusion of
this second
Section.

Proofes of Christianitie.

fulfilled most exactlie , vwithin the
compasse and course of Iesus abode
vpon earth : we may most certainly
assure our selues, that as G O D can
neyther fore-tell an vntrueth , nor
yeeld testimonie to the same, so can
it not be, but that these things which
wee haue shewed to haue beene so
manifestly fore prophedied , and so
evidently accomplished,must needes
assure vs,that Iesus was the true Mef-
sias. Which thing shal yet more par-
ticulerly appeare, by that which en-
sued by his power and vertue, after
his ascencion : which shall be the ar-
gument of the next Section which
followeth.

*How Iesus prooued his Deity, after his
departure to heauen.*

Sect 3.

The cōtents AS by the deeds and actions of
of this third earth, compared with the predicti-
Section. I E S V S, while he was vpon the
ons of Gods Prophets from time to
time : he hath beene declared in the
former Sections to be the true Mef-
sias and Sauiour of the worlde; so in
this that nowe we take in hand, shall
the

Proofes of Christianity.

the same be shewed by such thinges as ensued after his ascention and departure from this world. Wherein his power & Deity appeared more manifestly, (if it may be so spoken) then in other his works which he wrought in his lyfe. In which kinde, albeit I might treat of many, and almost infinite branches, yet for order & breuities sake, I meane onely to take in consideration these fewe that ensue. Wherein not onely the power of Iesus, but also his loue, his care and providence, & most perfect accomplishment of all his promises, and finally, the iustification of all his speeches, prophecies and doctrines vpon earth haue declared.

And to reduce what is to be sayde heerein to some order and method, it is to be noted, that in the first place shall be considered the sustentation, protection, encrease, and continuation of Christes little Church and Kingdome, that himselfe first planted and left vpon earth. The second consideration, shall be of his Apostles and theyr actions. The third of his Euangelists. The fourth, of hys Witnesses and Martyrs throughout the world. The fift shall treat of the

The devisio
of the parti-
cular consi-
derations
enlwing.

king-

Proofes of Christianitie.

kingdome of internall powers, beaten downe by his vertue. The sixt, of the punishment & iust reuenge that lighted vpon his enemies, who most impugned his diuine person in the world. The seauenth and last, shal declare the fulfilling of all such prophecies and predictions, as proceeded from his diuine mouth, while he was conueriant vpon earth.

The first Consideration.

**Christes
Church.**

NOwe then for the first, it is to be considered, that at I E S V S departure out of this worlde from the Mount Oliuet, Saint Luke reporteth, that all the multitude of his followers, which there had behelde his ascencion into heauen, returned backe together into the Citty of Ierusalem, and there remained in one house together, continuing in prayer and expectation vwhat should become to them. The whole Citty was bent against them ; themselues were poore and simple people ; and diuers of them women ; Lands or reuenewes they had none to maintayne them ; nor friendes in Court to giue them countenaunce agaynst theyr enemis.

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mies. The name of Iesus was most odious; and whosoeuer did fauour him, was counted an enemie to the state. There wanted not (perhaps) among them, who considering the great multitude, would imagine with themselues what should become of Christes first them? where they should finde to Church. maintayne and sustaine them? vwhat should be the end of that feeble congregation? for abroad they durst not goe, for feare of perlecion; & con- tinue long together they might not, for want of necessaries. Besides that, euerie houre they expected to bee molested & drawne forth by Catch- poles and other Oficets.

And albeit in these distresses the fresh memories of Iesus, and hys sweete promises made vnto them at his departure; as also the delectable presence of his blessed Mother, and her often exhortations and encouragements vnto them, did comfort them generally as may be supposed: yet, to him that by humaine reason should ponder and weigh their present state and condition, it could not chule but seeme hard, and no wayes durable.

But beholde vpon the suddaine,
when

Proofes of Christianity.

The coming of the holy Ghost, and what comfort he brought with him.

when they had continued now tenne dayes together and might by al probability find themselues in very high degree of temporall distresses, Iesus performed his promise of sending them a *comforter*, vvhich vvas the holy Ghost By whole comming besides the internall ioy and incredible alacrity and exultation of minde,they receaued also fortitude and audacity to goe forth into the worlde. They receaued the gift of tonges, enabling them to concourse and deale with all sorts of people. They receaued wisdom and learning, with most wonderfull illumination in highest misterie, whereby to preach, to teach, and conuince their aduersaries. They receaued the gift of prophecie, to foretell thinges to come, together with the power of working signes, and miracles, whereby the whole world remained astonished.

And for a tast or earnest penny of that which should ensue, concerning the infinite encrease of that little congregacion; they sawe three thousand of theyr aduersaries conuerted to them in one day, by a Sermon of S. Peter.

Which encrease vvent on so fast,
for

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for the time that insued: that vwithin fortie yeeres after , the Gentiles themselves confessed, that the branches of this congregation were spred *Suet. in vita Nero. Cor. p. Tacit. lib. 5. hist.* ouer all the world, and began to put in feare the very Romane Emperors *hist.* themselues. Wherof not long after, *hist.*

a man that was as learned as euer was any, conuerted from Paganisme to Christianitie , beareth record in hys defence to an Emperour and his officers, who according to the nature of persecutors, accounted Christians for Traitors and enemies to his state and dignitie. Which vulgar obiectiōn, this fore-saide learned man refuteth in these words.

If we were enemies to your estate, *Tertul. in ad pol. gen.* you might well seeke newe Citties and Countries wherof to beare government; for that you should haue in your Empire more enemies then Cittizens. We haue filled your Citties, your Townes, your Prouinces, your Ilands, your Castels, your Fortressles, your Tents, your Campes, your Courts, your Pallaces, your Senates, and your Market places. Only we haue left your Idolatrous Temples vnto your selues; all other places are full of Christians. If we were

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enemies , what dangerous warres
might we make against you, (albeit
our number were farre lesse,) who
esteeme so little of our liues, as to of-
fer our selues daily to bee slaine at
your hands ? This then is your safe-
tie in very deede , not your persecut-
ing of vs, but that we are honest, pa-
tient, and obedient, & that it is more
lawfull in Christian Religion, to bee
killed, then to kill.

By which wordes of Tertullian, in
this first beginning & infancie (as in
were) of Christian Religion, (for he
liued in the second age after Christ)
we see how this little flocke & king-
dom of *Iesus* was increased, notwith-
standing all the resistance & violence
of the world against it. Which ap-
peareth by the same Tertullian , to
haue beene such : and was euen at
that time whē he wrote those words
(the fourth persecution being the in-
most furie) as all the malefactors of
the world together had not so much
rigour shewed against them; as had
the most innocent Christian that li-
ued, for confessing onely that name
and Religion.

This then declared most apparent-
ly, that it could not proceede but of
some

The won-
derful quick
increase of
Christes
Church.

*In Praefac.
Apolog.*

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some diuine power and supernaturall assistance, that in so short a space, amidst the contradiction and oppositions of so many aduersaries, among the whyps, swords, and tortures, of so great, potent, and violent persecutions, thys poore, simple, and feeble cōgregation should pearse through and augment it selfe so strongly. Especially, if we consider the outward meaneſ of thys increase, wherin there was nothing to allure or content mans nature; nothing gorgious, nothing delectable, nothing to please or entertaine ſenſualitie.

The increſe
of Christi-
ans against
nature.

Wee reade of an Emperour, that taking in hand to cōquer the world, made this Proclamation for vvinning men vnto his partie. Who ſo euer will come and be my ſeruaunt, if hee be a foote man, I vvill make him a horse-man; if hee be a horse-man, I will make him ride vwith Coches; if hee be a Farmour, I will make him a Gentleman, if hee poſſeſſe a cottage, I will giue him a vilage; if hee haue a vilage, I vvill giue him a Citty, if hee be Lorde of a Citty, I will make him Prince of a Region or Countrey. And as for gold, I will poure it forth vnto them

*Plut. in A-
path. Prife.
regum.*

The Pro-
clamatiō of
Cyrus, Mo-
narch of
Media.

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by heapes and weight, and not by number.

Iesus pro-
clamation.

Math. 3,

John. 16.

Math. 10.

Luke, 9,

Luke, 14,

Math. 5,

Thys was the Proclamation and Edict of Cyrus to hys followers, ver-
y glorious (as wee see) in pompe of wordes and ostentation of stile. Let
vs nowe compare the Proclamation of Iesus, whose enterance and Prae-
face was; *Penitentiam agite, Repent*
yee. And then it followeth: *In hoc*
mundo pressuram habebitis, In thy
worlde you shall receiue affliction.
And then after againe; *They shall*
whyp and murder you. And yet fur-
ther, *You shall be hatefull in the sight*
of all men for my sake. Then is there
adioyned. *He that louetb his life, shal*
loose his soule. After that ensueth, *Hee*
that will followe mee, must beare his
Crosse. And finally the conclusion is;
Hee that commeth to me, and doth not
hate his Father, his Mother, his Wife,
his children, his brethren, his sisters, and
his owne life for my sake, he is not wor-
thy to be my seruaunt.

Thys was the entertainment pro-
posed by Iesus, to such as wold come
and serue vnder his banner; with ex-
presse protestation, that himselfe was
sent into the worlde, not to bring
peace, rest, & ease to flesh & blood,
but

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but rather to bee the cause of sword, fire, tribulation, combate, and enmity. And yet with these colde offers presented to the world by poore, obiect, and most contemptible Officers; and by this doctrine so crosse and opposite to mans nature, inclination, and sensuall appetite, he gayned more harts vnto him, within the space of fortie yeeres, as hath beeene layde, then euer did Monarch in the worlde possesse louing Subjects, by what-soeuer temporall allurement they dyd or might propose. Which argueth most evidently, the omnipotent puissance of him, that contrary to mans reason, could bring to passe so miraculous a conquest.

The second Consideration.

There followeth in order, the consideration of Christes Apostles; which in some respect may be layde more strange & wonderfull then the former, in that they beeing both rude, simple, and vnlearned men, (and for the most part of the baser sort,) should be chosen and assigned to so great a worke, as was the conversion of all Countries & Nations,

Of Christes
Apostles.

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and to stande in combate with the power, learning, and wisedome of all the world. Neyther onely had they to contende and fight against theyr enemies, but also to direct, gouerne, and menage all those, who shoulde be adioyned to theyr Maisters kingdome. To which charge they seemed so vntowarde and insufficient, in all that time wherwith they lyued with him heere vpon earth; as by theyr questions and demaunds made unto him a little before his passion, they might appeare to haue learned very little in three whole yeres conuersation & instruction; and in verie dede to be incapable of so high miseries and functiōns.

Yet notwithstanding, these men, who of themselues were weake and impotent, after strength and confirmation receiued by the descending of Gods holy Spirit into the, became so perfect, able, and most excellent men, as they brought the whole worlde in admiration of them. Not only by the most exquiste perfection of theyr doctrine, (wherein on a suddaine, without study, they excelled, and conuinced the greatest Philosophers then living.) but also, and that

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that especially, by the rare & stupendious miracles which they wrought in the sight of all men. The contemplation wherof, as S. Luke reporteth, *Act 2.* drove the beholders, not onely into great meruaille, but also into feare, & exceeding terror.

And for example, hee recounteth *The Apostles myracles.*

the restoring of a lame man at the temple gate of Ierusalem, which had been a Cripple for the space of forty yeeres and more, and this myracle was doone; and testified in the presence and knowledge of all the Citie. Hee recordeth also the dreadfull death of Annanias and Saphira, by

Act 3.

the onely speech and voyce of S. Peter: as in like manner the healing of infinite sick people, by the presence and shadowe of the same Apostle.

Hee reporteth also the most wonderfull deliueraunce of the said Saint

Peter, out of the handes and pryson of Herod by the Angell of G O D.

The variety of languages, which all the Apostles spake. The visible descending of the holy Ghost vpon all such, on whom the sayde Apostles

did but lay theyr handes. The mi-

1, Cor. 15..

raculous conuersion of S. Paule, by

2, Cor. 12..

Christes appearing vnto him in the

Act 9, 22..

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way when hee went to persecute Of which miracle, S.Paule himselfe protesteth in euery place afterward, and once especially, in an open audience and iudgement, before K Agrippa, and Festus Gouernour of Iury.

These myracles & many moe are recorded by S. Luke, whereof some part were seene by himselfe, and the rest most evident to all the worlde, as doone in publique before infinite witnessses. Neyther is it possible they could be fayned, for that (as in the like I haue before noted) it had been most easie ro haue refelled them and therby to haue discredited the whole proceedinges of Christian Religion in theyr first beginnings. As for example; if the myracle of Saint Peter, beeing deliuerner foorth of the hands and prison of Herod Agrippa, had any way beene to bee touched with falsehood, howe many would there hane beene of Herodes Officers, Courtiers, seruants, and friends, that for defence of theyr Princes honour, so (deepely tainted by this narration of Saint Luke, published not long after the things was done) how many (I say) woulde haue offered themselves to refuse and disgrace the writer

The mira-
cles repor-
ted of the
Apostles,
could not
be fayned.

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wryter heereof, hauing so pregnant
meanes by publique record to doe
the same, So again, wheras the same
S. Luke reporteth of his own know-
ledge, that in a Citty of Macedonia,
named Philippi, Saint Paule and Silas,
after many miracles done, were whip-
ped and put in prison, with a diligent
guard in the lowest prison of all: their
feete locked fast in the stockes of
Timber, and that at midnight, when
Paule and Silas began to pray, the
whole prison was shaken, and all the
doores throwne open, and also the
gyues, not onely of those two, but of
all the other prisoners vpon a sud-
daine burst in sunder, and that there-
vpon, not onely the Iaylor cast him-
selfe at the feete of S. Paule, but the
Magistrates also, (who the day be-
fore had caused them to be whipt,) came
and asked them pardon, and humbly intreated
them to depart out of their Citty. This story (I say) if it
had been false, there needed no more
for confutation thereof, but onely to
haue examined the whole Citty of
Philippi, who could haue testified the
contrary.

And yet among so manie aduer-
saries, and eager impugners of Chri-

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None euer
durst im-
pugne the
miracles of
the Apostles
but by ca-
lumination.

stian Religion as Gods enemie stir-
red vp in the Primatiue Church, of
all sorts and sects of people : no one
euer appeared, that durst attempt to
take in hand, the particular impro-
ving of these or the lyke miracles,
but rather confessing the factes,
sought alwaies to discredite them by
other sinister calumination : namely,
and commonlie , that they vvere
wrought by the deceits & flights of
Arte Magick.

Mash. 12.

*Apud Cyril.
lib. I, con.
Iulian.
Aug.lib.de
vera Relig.*

Thus sayd the Iewes of the mira-
cles of Iesus, and so sayde Iulian the
Apostasta, of the wonderfull strange
things by Saint Peter, and S.Paule ;
affirming them to haue beene the
most expert in Magick, of any that
euer liued ; and that Christ wrote a
speciall booke of that profession, and
dedicated the same to Peter & Paul ;
whereas notwithstanding it is most
evident, that Paule was a persecutor
diuers yeeres after Christ his depar-
ture.

*Euseb. lib.
cont. Hiero.*

One Hierocles also wrote a book,
wherein hee fayned Appolonius Ty-
anæus to haue doone the lyke mira-
cles by Magick, which Christ, and his
Apostles did by diuine power. And
finally, it is a generall opinion, that
both

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both Nero and Julian, gaue themselves so extreamely to the study of that vaine Science, as no man euer did the like, vpon emulation onely of the miracles doone in Rome by Peter and Paule when Nero lyued, and by other Saints and Disciples in the time of Julian.

But what was the ende? Pliny that
vvas a Pagan, wryteth thus of Nero,
that as no man euer laboured more
then he in that Science, so no man e-
uer left a more certaine testimony of
the meruailous exceeding vanitie
thereof. The like in effect wryteth
Zosimus of Julian, albeit himselfe a
malicious Heathen.

And if it were not written, yet their
seuerall extraordinary calamities, and
most miserable deaths, which by all
their Magick they could not fore-see,
doth sufficiently testifie the same vn-
to vs; especially the last words of Ju-
lian, *Vicisti Galilæe, Vicisti*. Thou
hast wone (ô Galilæan) thou hast
gotten the victory. Acknowledging
thereby as well the truth of Christes
miracles and of his followers, as also
the vanity, folly, and madnes of his
owne endeouours.

Thus then went forwarde Chri-
stes

Plin.lib. 30.

Nat.Hist.

cap. I.

*Zosimus in
vita Julianam*

Nicep.lib. 10

cap. 35.hist.

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The successe stes Apostles, and preached him euery of the Apo- where throughout the world : Domi-
stles. *no coperante & sermonem confirmante,*

sequentibus signibus : that is, (as Saint Mark affirmeth) the Lord Iesus wor-
king with them, and confirming their preaching by signes and miracles. In respect of which benigne assistance of Iesus in their actions, S Luke saith further ; *They dealt most confidently in the Lord, his word of grace giving testimony unto their daings, and shew- ing foorth signes and most prodigious wonders by their hands.* No persecu-
tion, no terror, no threats of enemies, no difficulty, or daunger that might occur, could stay them from theyr course of letting forth Christes name and glory.

And they vvere so assured of the trueth, by the inward illuminations which they had, and by this certaine teckmonie of Gods fauour and assis-
tance in dooing myracles ; as one of them wryteth thus : *That which*

*wee haue heard, which wee haue seene with our eyes, which wee haue beheld, which our handes haue handled of the word of life : that wee doe testifie and announce vnto you . And another who had * been a grecuous persecu-*

I, John, 1.

S Paul.

for,

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tor, and was conuerted without any conference with any Christian in the world; sayd, *Of Iesus that was dead and risen againe, that neither tribulation, nor distresse, nor famine, nor beggerie, nor danger, nor perfecution, nor dñe of sword, could daunt him from the seruice of such a Maister.* And in another place he sayth, that he esteemed all things of this world, wherein a man might glory, to bee as verie dung and detriments, in respect of the eminent knowledge, (that is his word) of his Lord Iesus Christ. In which very name he tooke so exceeding great delight: as in a few Epistles which he left written, hee is observed to haue vsed this sentence, *Dominus noster Iesus Christus*, aboue two hundred times.

Neyther endured this in these Apostles for a time onely, but all theyr lyues, which as they spent the same with alacritie in the seruice of Iesus, so in the ende they gaue vp the same most cheerefully, to vwhat-so-ever death presented it selfe, for confirmation and sealing of theyr former doctrine; never so full of confidence, courage, and consolation, as at that hour, nor never so boldly denouncing

Rem. 8.

Phil. 3.

The ioyfull
ending of
the Apostles.

2.Tim. 4.

1, Thes. 2.

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cing their Maister, or talking so ioyfully of rewards,Crownes, and Kingdomes, as at the very last instant and vp-shot of their worldly combat.

This then declareth most manifestly,that the actions of these men,proceeded not of humaine sprit, nor could be performed by the power of man, but by the diuine force and supernaturall assistance of theyr Lords and God,whom they confessed.

The third consideration.

Of the E-
mangelists,

AND thus much in breuite of Christes Apostles. There ensue next his Euangelistes : that is, such men as haue left vnto vs written, his birth,life,doctrine, and death. Wherin it is to be noted, that Iesus being God, tooke a different way from the custome of man , in deliuering vnto vs his Lawes and precepts . For that men, who haue beene Law-makers vnto the vvorlde , knewe no surer way of publishing theyr Lawe, and procuring authority to the same,then to write them with their own bands, and in theyr lyfe time to establish theyr Promulgation . So Lycurgus, Solon, and others among the Graecians,

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cians, Numa to the Romaines, Mahomet to the Sarafines : and diuers other in lyke manner . But Iesas to shewe his divine power in directing Iesas left no-
the penne and stile of his Euange- thing writ-
lists, would not leauue any thing writ- ten by him-
ten by himselfe, but passed fro this selfe.
world in simplicity and silence, with-
out any further shewe or ostentation
of his owne doings ; meaning notwithstanding by his eternall wisdom,
that the prophecy of Ezechiel should
be fulfilled, which fore-signified the
being of his foure irrefragable wit-
nesses, which day and night, without
rest, should preach, extoll, and magnifie theyr Lorde and Maister to the
worlds end.

Ezech. I.

Foure then were fore-proprieied, and foure as wee see by Gods prouidence, were prouided to fulfill the same prophecy. The first and last are two Apostles, that wrot as they had seene. The two middle are two Disciples, who registered thinges as they had vnderstood by conference with the Apostles . The first Gospell was written by an Apostle, to giue light and open the way to all the rest. And the last in lyke manner was written by an Apostle, to giue authority and

The differēt qualities and circumstan- ces of the foure Euangeliſts.

con-

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confirmation to all the former. The first was written in the Hebrewe or Iewish tongue, for that Iesus actions were doone in that Countrey, to the ende that thereby, eyther the whole Nations might beleue them, or the obstinate impugne them. The other three were written in the publique tongues of all other Nations, that is, in the Greecke and Romaine languages, if it be true([†] which diuers hold) that S. Marks Gospell was first written in Latine.

* See Ar-
macan. lib. 9.
de quaest.

Circum-
stances of
truth in our
Euangelists.

They wrote theyr stories in diuers Countries, each one remayning farre distant from another, and yet agreed they all (as we see) most exactly, in the very same narration. They wrote in diuers times, the one after the other, and yet the latter did neyther correct nor reprehend any thing in the former. They published theyr stories, when infinite were aliue that knewe the factes, and many more that desired to impugne them. They sette downe in most of theyr paricular narrations, the time, the day, the houre, the place, the Village, the house, the persons, the inen, the women, and other the like. Which circumstances, the more they are in number,

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number, the more easie to be refuted if they were not true. Neyther did they in Iury write of things done in India, but in the same Countrey it selfe, in Townes and Citties that were publiquely knowne, in Bethania and Bethsaida, Villages hard by Ierusalem: in the Suburbes and hills about the City, in such a streeete, at such a Gate, in such a porche of the Temple, at such a fish poole, which all people in Ierusalem did euery day behold.

They published theyr wryting in The publick theyr owne life time, and preached shing of our in word, so much as in writing they Gospels. had recorded. They permitted the same to the iudgement and examination of all Christes Church, especially of the Apostles, who were able to discern euery least thing therein contained. So S. Marke set foorth his Gospell, by the instruction and approbation of S Peter, as also did S.Luke by the authority of S Paule, They altered not theyr wrytings afterward, as other Authors are woont in theyr latter editions, nor euer corrected they one iote of that vwhich they had first set downe. And that which never happened in any other

*Hier. in catalog scrip.
Eccles.*

wri-

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wrytings in the world besides, nor euer Prince or Monarch was able to bring to passe, for credit of his Edicts or sanctions : they gaue theyr lyues for defence & iustifying of that which they had written.

**The maner
of stile in
our Euangelists.**

*Math. 21.
Marke, 2,
John. 7.
Luke, 19.*

*Marke, 15.
John, 10, 11.
and 20.*

Their manner of wryting, is sincere and simple , vwithout all Arte, amplification , or rhetoricall exhortation. They flatter none, no not Iesus himselfe, whom they most adore, nor in confessing him to bee theyr God and Creator, doe they conceale his infirmities of flesh, in that he was man : as hys hunger and thyrist : his being weary : howe hee wept: his passions of feare, and the lyke . So lykewise in the Apostles that vvere the Gouernours , Superiours , and heads of the rest: doe these Euangelists dissemble, hide , or passe ouer no such thinges as were defects, and might seeme to worldly eyes to turn to theyr discredites . As for example, how Christ rebuked them for theyr dulnesse in vnderstanding : howe after long instruction , they proposed notwithstanding, very rude and impertinent questions vnto him ; howe Thomas would not beleue the attestation of his fellowes : how Saint John

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John and S. James, the Sons of Zebedee, ambitiouslie solicited to haue the preheminence of sitting nearest to Christ in his glory: vwhich latter clause, being set downe cleerely by S. Mark, while yet S. Iohn the Apostle was liuing, the same was never denied, nor taken ill by the layd Apostle, neyther was S. Markes Gospell anie thing the lesse approued by him, albeit he liued longest, and wrote last of all the rest.

Marke, 10.

A speciall
poynt to be
obserued in
our Euan-
gelists.

Math. 10.

Marke, 14.

Acts, 15.

Nay, which is more, and greatly (no doubt) to be obserued; these Evangelists were so sincere and religi- ous in theyr narrations, as they noted especiallie the imperfeccions of themselves, and of such other as they principally respected. So S. Mathew nameth himselfe *Mathew the Publican*. And so S. Marke, beeing Peters Disciple, recordeth particularly how S. Peter thrifte denied his Lorde and Maister. S. Luke that was Scholler and dependant of S. Paule, maketh mention alone of the differen- cies betweene Paul & Barnabas, and in the Story of S. Stephens death, af- ter all his narration ended, he addeth a clause that in humane iudgement might haue beene left out, to wit,

Saulus

Prophes of Christianity.

Actis 8. Saulus erat consentiens nec eius Saul
was consenting and culpable of Ste-
phens death. Whereby we may per-
ceave most perspicuously, that as these
men were plaine, sincere, and simple,
and farre from presuming to devise
any thing of themselues, so were they
religious, and had scruple to passe o-
uer, or leaue out any thing of the
truth in fauor of themselues, or any
other whatsoeuer.

These mens wrytings then, were
published and receaued for yndoubt-
ed truth, by all that lyued in the ve-
rie same age, and were priuy to the
particulars therein contained. They
were coppied abroade into infinite
mens hands, and so conserued with
all care and reuerence, as holy & di-
vine Scripture. They were reade in
Churches throughout all Countries
and Nations: expounded, preached,
and taught by all Pastours, and com-
mentaries made vpon them by holy
Fathers from time to time. So that
no doubt can be made, but that we
haue the very same wrytings incor-
rupt as the Authours left them: for
that it was impoſible for any ene-
mie to corrupt ſo many copies ouer
the world, without diſcovery and re-
fiance,

No doubt
but that we
haue the
true wry-
tings of our
Euangelists.

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fistince . And the same verie texte, words, and sentences, which from age to age the learned Fathers do alledge out of these Scriptures, we find them now, as they had them at that time. As for example, S. Iohn that lyued longest of all the Apostles and Evangelists , had among other Schollers and Auditors, Papias, Ignatius, and Polycarpus , all which agree of the foure Gospels and other writings left vnto vs in the new Testament, affirming S. Iohn to haue approued the same . These men were Maisters againe to Iustinius Martir, Iren̄us and other, whose writings remaine vnto vs. And if they did not, yet their sayings and iudgements touching the Scriptures , are recorded vnto vs by Eusebius and other Fathers of the *Euseb. lib.5.* next age after , and so from hand to *hist. cap. 15.* hand, vntill our dayes. So that of this there can be no more doubt, then whether Rome, Constantinople, Ierusalem , and other such renowned Citties, knowne to all the world at this day , be the very same whereof Authors haue treated so much in ancient times.

The

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The fourth Consideration.

Of Martyrs.

*Macc. lib. I,
and 2.*

AND thus much of Christes Euangelists, for whose more credite, and for confirmation of thinges by them recorded, his diuine prouidence preordained, that infinite witness(es) whom we call Martirs should offer vp their blood in the Primitiue Church, and after. Whereas for no other doctrine, profession or Religion in the world, the like was euer heard of; albeit among the Iewes in the time of the Machabees, and at some other times also, whē that Nation for theyr sinnes were afflicted by Heathen Princes, some few were tyrannized, and iniuriouslie put to death; yet commonly, and for the most part, this was rather of barbarous cruelty in the Pagans for theyr resistance, then directly for hatred of Iewish Religion. And for the number, there is no doubt, but that more Christians were put to death within twayne moneths for theyr beleefe thorough out the worlde, then were of Iews for two thousand yeres before Christes comming; which is yndoubtedlie a matter very wonderfull

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derfull, considering that the Iewish Religion impugned no lesse the Pagan Idolatry, then doth the doctrine of the Christians. But this came to passe that Christes wordes might be fulfilled, vwho sayde; *I come not to bring peace, but the swerde.* And againe, *I sende you foorth as sheepe among Wolves.* That is to say, to be torne and harried, and your blood to be devoured.

Math. 5.

Math. 10.

In which extreme and most incredible sufferings of Christians, three poynts are worthy of great consideration. The first, what infinite multitudes of all estates, conditions, sexe, qualities, and age, did suffer daylie, for testimony of his truth. The second, what intollerable and vnaccustomed * torments, not heard of in the worlde before, were devised by Tyrants for afflicting this kinde of people. The third, was invincible courage and unspeakable alacrity, the Christians shewed, in bearing out these afflictions, which the enemies themselues could not attribute, but to some diuine power, & supernaturall assistance,

* See the narration of Phileas, Bishop in Africa, touching this point alledged by Euse. lib. 8. hist. 11, & 12.

And for this latter poynt of comfort in theyr sufferings, I will alledge only

Proofes of Christianity.

The singu-
ler alacrity
of Christians
in their suf-
ferings.

*Tertul. in
Apol. cap. I.*

only this Testimony of Tertullian against the Gentiles, who obiected, that wicked men suffered also as well as Christians: vwhereto this learned Doctor made answer in these words. Truth it is, that many men are prone to ill, and doe suffer for the same; but yet dare they not defende theyr euill to be good, as Christians doe their cause. For that euery euill thing by nature, dooth bring with it eyther feare or shame; and therefore we see, that malefaētors, albeit they loue euill, yet wold they not appeare so to the world, but desire rather to lye in couert. They tremble when they are taken, and when they are accused, they deny all, and doe scarce often times confess their dooings vpon torments. And finally, when they are condemned, they lament, mone, and doe impute theyr hard fortune, to desteny, or to the Planets. But the Christian, vwhat dooth hee like in this? is there any man ashamed? or doth any man repent him when he is taken, except it be for that he was not taken rather? if he be noted by the enemy for a Christian, he glorifieth in the same; if hee be accused, he defendeth not himselfe;

he

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he be asked the question, he confesseth it willingly ; if he be condemned, hee yeeldeth thankes. What euil is there then in the Christian cause, which lacketh the naturall sequell of euil ? I meane, feare, shame, tergiueration, repentance, sorrow, and deploration ? What euill (I say) can thys bee deemed, whose guiltines is ioy ? whose accusation is desire ? whose punishment is happines ?

Hethereto are the words of learned Tertullian, who was an eye witness of that he wrote , and had no small parte in the cause of those that suffered , beeing himselfe in that place & state, as daily hee might expect to tast of the same affliction. To which combat, howe ready he was, may appeare by diuers places of thys his Apolologie, wherein he vttereth (besides his zeale and feruour) a most confident securitie, and certaine assurance of Iesus assistance, by that which he had seene performed to infinite other, in theyr greatest distresses, from the same Lorde before. So that nothing dooth more certainte vs of the diuine power and omnipotencie of I E S V S , then the fortitude inuisible , which aboue all humaine rea-

Iesus assistance to his
Martyrs.

Proofes of Christianity.
son, force, and nature, he imparted to
his Martirs.

The fift Consideration.

After which Consideration, there cometh to bee weighed, the fift poynt before mention, which is, **The subiect** of the same power and omnipotency of spycie of Iesus, declared and exercised vpon the spirites infernall. Which thing, partly may appeare by the Oracle alledged in the end of the former Section; (wherein those spirits fore-tolde, that an Hebrue chylde should be borne, to the vtter subuersion and ruine of theyr tyrannicall dominion.) and much more at large the same might be declared, by other aunswers & Oracles uttered after Christes natiuitie, and registered in the Monuments euен of the Heathens themselves. Wherof he that desireth to see more ample mention (especiallly out of Porphyrie, who was then liuing,) let him reade Eusebius sixt Booke, *De preparatione Evangelica*, where he shall finde store, and namely, that Apollo many times exclained, *Hei mibi, congemiscite : Hei mibi : Hei mibi : Oraculorum defecit*

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me claritas. VVoe vnto mee, lament
ye with me, woe vnto me, woe vnto
mee, for that the honour of Oracles
hath now forsaken me. Which com-
plaints and lamentations, are nothing
els but a plaine confession that Iesus
was he, of whom a Prophet saide di-
uers ages before; *Attenuabit omnes*
Deos terre: he shal wear out & bring Sopho. I.
to beggery, all the Gods or Idols of
the earth. Thys confessed also the
wicked spryits themselues, when at
Christes appearing in Iury, they cam
vnto him diuers times, and besought
him not to afflict or torment them,
nor commaund them, presently to
returne into hell, but rather to per-
mit them some little time of enter-
tainement in the Sea, or mountains,
or among heardes of Swine, or the
like. VVhich confession they made
in the sight of all the worlde and de-
clared the same afterwards by theyr
facts and deedes.

For presently vpon Iesus death, &
vpon the preaching of his Name &
Gospell throughout the worlde, the
Oracles which before were aboun-
dant in euery Prouince and Coun-
try, were put to silence. Whereof I
might alledge the testimonie of very

Of the mi-
raculous
ceasing of
Oracles at
Christes ap-
pearing.

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Iuuinall.

many Gentiles themselues, as that of
Iuuenall.

Saty. 6.

Cessant Oracula Delphis.
All Oracles at Delphos doe nowe
cease. &c.

Lucans.

That also of another Poet :

*Excessere omnes adytis,
arisque relectis
Dy quibus imperium
hoc steterat, &c.*

Strab.lib.
Geograp.

That is, the Gods by whom thys
Empyre stood, are all departed from
their Temples, and haue abandoned
their Altars and place of habitation.
Strabo hath also these expresse wor-
des. *The Oracle of Delphos at this day
is to be seene in extreame beggerie and
mendicitie.*

Plut. de de-
fectu. Orac.

Two insuf-
ficient cau-
ses.

And finally , Plutarch that lyued
within one hundred yeeres after
Christ , made a speciall Booke to
search out the causes, why the Orac-
cles of the Gods were ceased in hys
tyme. And after much turning and
winding many wayes, resolued vpon
two principall points or causes there-
of. The first , for that in his tyme,
there was more store of Wise men,
then before, whose aunswers might
stand in steede of Oracles ; and the
other

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other, that peraduenture the spyrits which were accustomed to yeeld Oracle, were (by length of tyme) growne olde and dead. Both which reasons, in the very common sence of all men, must needes be false and by Plutarch himselfe cannot stande with probabilitie. For first, in hys Bookes which he wrote of the liues of auncient famous men, hee confelseth, that in such a kind of wisedome as hee most esteemed, they had not theyr equals among theyr posterity.

Secondly, in his Treatise of Phylosophy, hee passeth it for a grounde, that spirits not depending of materiall bodies cannot die or weare olde, and therefore of necessity hee must conclude, that some other cause is to bee yeelded of the ceasing of these Oracle, which cannot bee but the presence and commaundement of some higher power, according to the saying of Saint John, *To this end appeared the son of God, that he might dissolve (or ouerthowe) the workes of the deuill.*

I. John, 3,

Neyther dyd Iesus thys alone in his owne person, but gaue also pow- er and authority to his Disciples and followers to doe the like, according

Proofes of Christianitie.

Nathl. 10,

to theyr commission in S. Mathewes Gospell: *Super omnia Daemonia, et spiritus immundos, &c.* You shal haue authoritie cuer all deuils & vncleane spyrits. Which commission, howe they afterwarde put it in execution, the whole worlde yeeldeth sufficient testimonie. And for examples sake onely, I will alledge in thys place an offer or challenge made for tryall or prooфе thereof, by Tertullian to the Heathen Magistrates and persecutors of his time, his words are these following.

*Tertullianus
Tertullianus
prologo ad gen.*

A most cōfident offer
made by
Tertullian.

Let there be brought here in presence before your trybunall teates, some person who is certainly known to be possessed with a wicked spirite, and let that spirite be commaunded by a Christian to speake, and he shall as truly confess himselfe to be a deuill, as at other times to you, he will falsely say hee is a God. Againe, at the same time, let there be brought foorth one of these (your Priestes or Prophets) that will seeme to be possessed with a diuine spirite, I meane of those that speak gasping, &c. (in whom you imagine your Gods to talke,) and except that spirite also (commaunded by vs) doe confess him

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himselfe to be a deuill, (being afrayd indeede to lye vnto a Christian) doe you shedde the bloode of the Christians in that very place, &c. None will lie to their owne shame, but rather for honour or aduantage, yet those sprits will not say to vs, that Christ was a Magitian, as you doe, nor that he was of the common condition of men. They will not say, he was stolne out of the Sepulcher, but they will confess that hee was the vertue, wisedome, and word of God; that he is in heauen, and that he shall come agayne to be our Iudge, &c. Neyther will these deuils in our presence deny themselues to be vnclean sprits, and damned for theyr wickednes, and that they expect his most horrible iudgement, professing also, that they doe feare Christ in G O D, and God in C H R I S T, and that they are made subiect vnto his Seruaunts.

Hetherto are the words of Tertullian, contayning (as I haue sayde) a most confident challenge; and that vpon the liues and blood of all Christians, to make tryall of theyr power in controlling those spirits, which the Romaines and other Gentiles adored

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as their Gods. Which offer, seeing it was made and exhibited to the persecuters themselves, then lyuing in Rome, well may we be assured, that the enemy would never haue omitted so notorious an aduantage, if by former experience he had not beeene perswaded, that the ioyning heerein would haue turned and redounded to his owne confusion.

The wonderfull au-
thority of Christians
ouer spirits.

*Lact.li. 2, de-
inst. cap. 16.*

And this puissant authority of Iesus imparted to Christians, extended it selfe so farre foorth, that not onely theyr words and commaundements, but even their very presence did shut the mouthes, and driue into feare the myserable Spyrites . So Lactantius sheweth, that in hys dayes, among many other examples of this thing, a seely Sequing man that was a Christian , following his Maister into a certayne Temple of Idols, the Gods cryed out, that nothing coulde bee well doone, as long as that Christian was in presence. The like recordeth Eusebius of Dioclesian the Emperour , vwho going to Apollo for an Oracle, receaued aunswere, *That the iust men were the cause that hee could say nothing.* Which iust men, Apollos Priestes interpreted, to be meant ironi-

*Euse.li.5, de-
prap.Euan.*

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ironicallie of Christians ; and there-
vpon Dyoclesian beganne his most
feare and cruell persecution in Eu-
sebius dayes. Sozomenus also wry- *Sozom.lib.3;*
teth, that Julian the Apostata, ende- *hist.cap. 18.*
uouring with many sacrifices & con-
iurations, to draw an aunswere from
Apollo Daphnæus , in a famous
place called Daphne, in the suburbs
of Antioch, vnderstood at last by the
Oracle, that the bones of Saint Ba-
bylas the Martyr, that lay neere to
the place, were the impediment why
that God coulde not speake. And
there-vpon, Julian caused the same
body presently to be remoued. And
finally, heereof it proceeded, that in
all sacrifices, coniurations, and other
misteries of the Gentiles, there was
brought in that phrase, recorded by
scoffing Lucian, *Exeant Christian,*
let Christians depart ; for that while
they were present, nothing could be
well accomplished.

*Lucian in
Alex.*

To conclude, the Pagan Porphy-
rie, that of all other most earnestlie
endeuoured to impugne and disgrace
vs Christians, and to holde vp the
honour of the enfeebled Idols, yet
discoursing of the great plague that
raigned most furiously in the Cittie

*Porph.lib. 5.
cont.Christ.
apud Euseb.
ls.5,ca.1,de
prep.Euan.*

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of Messina in Cicilie where he dwelt
yeeldeth this reason, why Aesculapius
the God of Phisick (much adored in
that place) was not able to help them.
*It is no meruaile (saith he) if this City
so many yeres be vexed with the plague,
seeing that both Aesculapius and all o-
ther Gods be now departed from it, by
the comming of Christians. For since
that men haue begun to worshippe this
Iesus, we could neuer obtaine any pro-
fit by our Gods.*

Thus much confesseth this Patron
of Paganisme, concerning the maine
that his Gods had receaued by Iesus
honour. Which albeit he spake with
a malicious minde to bring Christi-
ans in hatred and persecution there-
by, yet is the confession notable, and
confirmeth that story vwhich Plu-

A prety sto- tarch in his fore-named booke doth
ry of Plu- report; that in the latter yeres of the
tarch. raigne of the Emperour Tyberius, a
strange voyce, and exceeding horri-
ble clamor, with hidious cryes, skri-
ches, and howlings, were heard by
many in the Giæcian Sea; complay-

Plut.de de-
fect. ora. ning that the great G O D Pan was
nowe departed. And thys Plutarch
(that vvas a Gentile) affirmeth to
haue becne alledged and approued,
before

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before the Emperour Tyberius, who
meruailed greatly thereat, and could
not by al his Diuines & Sooth-sayers,
whom he called to that consultation,
gather out any reasonable meaning
of this wonderfull accident. But we
christians, comparing the time wher-
in it happened, vnto the time of Iesus
death and passion , and finding the
same fully to agree, may more then
probably perswade our selues, that by
the death of theyr great God Pan,
(which signifieth all) was imported
the vtter ouerthrow of all wicked spi-
rits and Idols vpon earth.

The sixth Consideration.

AND thus hath the Deitie of Ie-
sus beeene declared and appro-
ued by his omnipotent power , in
subduing infernall enemies . Nowe
resteth it for vs to make manifest the
same, by his lyke power and diuine
iustice, shewed vpon diuers of his e-
nemis heere on earth, whose gre-
atest punishment, albeit for the most
part,he reserueth for the life to com,
yet sometimes for manifestation of
hys omnipotencie, (as especially it
was behouefull in those first dayes of

The punis-
ment of e-
nemis.

Proofes of Christianitie.

hys appearance in the worlde) hee chasteneth them also, euен heere on earth in the eye and sight of all men. So wee reade of the most infamous and myserable death of Herode the first, surnamed Ascolonita, who after his persecution of Christ in hys

Herod As-
colonita.

Iosep.lib. 17.
anti cap. 10.
et lib. 1, de
bello. India.
cap. 21.

infancie, and the slaughter of the infants in Bethleem for his sake ; was wearied out by a lothsome lyfe, in feare and horrour of his owne wife and children : vvhom after hee had most cruelly murthered , was enforced also by desperation, through his vnspeakeable griefes, vexations, and tormentes, to offer his owne hand to his owne destruction, if hee had not been stayed by his friends that stood about him.

Archelaus.

Iosep.lib. 17,
anti.cap. 15.
lib. 2, de bel.
Iudas. cap. 6.

After him, Archelaus hys eldest sonne, that was a terrour to Iesus at his returne from Egypt , fell also by Gods iustice into meruailous calamities. For first, beeing left a King by his Father, Augustus would not allow or ratifie that succession, but of a King made him a Tetrarch, as signing vnto him onely the fourth part of that dominion which his Father had before . And then agayne, after nine yeeres space, tooke that a-

way

Proofes of Christianity.

way in like manner, with the greatest dishonour hee could devise, seazing vpon all histreasure and riches by the way of confiscation, & condemning his person to perpetuall banishment, wherein hee dyed most miserably in Vienna in Fraunce.

Not long after thys, the second Herod An-
Sonne of Herod the first, named He- tipas,
rode Antipas, Tetrarch of Galilie,
who put Saint John Baptist to death,
and scorned Iesus before his passion, *Iosep. lib. 18,*
(whereat both himselfe and Herodi- *antiq. cap 9.*
as his Concubine was present,) was *lib. 2, de bel.*
deposed also by Caius the Emperor, *cap 8.*
(beeing accused by Agrippa his nec-
rest kindlinas) and most contume-
liously sent in exile, first to Lyons in
Friunce, and after that ; to the most
deserte and inhabitable places in
Spayne , vwhere hee vwith Herodias
wandred vp and downe in extreame
calamity so long as they lyued, and
finally ended their dayes abandoned
of all men. In which misery also it is
recorded, that the dauncing daugh- Herodias
ter of Herodias , who had in her io- daughter.
lity demaunded John Baptists head,
beeing on a certayne time enforced
to passe ouer a frozen Riuier, sudden- *Niceph. li. 12.*
ly the Ise brake, and shee in her fall, *cap. 20.*
had

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had her head cut off by the same Ise, without hurting the rest of her body, to the great admiration of al the lookers on.

Herod Agrippa.

*Act. 12,
Iosep. lib. 19.
anig. cap. 7.*

lib. 18, ca. 7.

The stock
of Herod
soone extin-
guished.

The lyke euent had another of Herods familie, named Herod Agrippa, the accuser of the fore-named Herode the Tetrarch; vwho in hys great glory and triumph, hauing put to death S. Iames, the brother of S. John Euangelist, and imprisoned S. Peter, was loone after in a publique assembly of Princes and Nobles at Cæsaria, striken from heauen with a most horrible disease, vwhereby hys body putrified, and was eaten with vermine, as both S Luke recordeth, and Iosephus affirmeth. And the same Iosephus, with no small mercuiale in himselfe, declarereth: that at the very same time when hee wrote his Storie, (which was about three-score and ten yeeres after the death of Herod the first) the whole progenie and of-spring, kindred, and family of the sayd Herod, (which he saith was exceeding great, by reason hee had many wiues together, with many children, brothers, and sisters, besides Nephewes and kinsfolk) were all exinguished in most miserable

for.

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sort, and gaue a testimony (saith Iosephus) to the world, of the moſt vaine confidence, that men doe put in humaine felicity.

And as the punishments lighted openly vpon Iesus professed enemies in Iury ; so escaped not all the Romaines theyr chastisement ; I meane ſuch, as especially had theyr hands in perfecution of him, or of his followers after him . For firſt, of Pontius Pylat that gaue ſentence of death againſt him, we reade, that after great diſgrace receaued in Iury , hee was ſent home into Italy, & there by mañifest diſfauours ſhewed vnto him by the Emperour his Maifter, fell into ſuſh desperation, as he flew himſelfe with his owne hands.

And ſecondly, of the very Emperours theiſelues , who lyued from Tyberius (vnder whom Iesus ſuffered) vnto Constantine the great, vnder whom Christian Religion tooke dominion ouer the worlde, (which conayned the ſpace of three hundred yeres) very few or none escaped the mañifest ſcourges of Gods dreadfull iuſtice ſhewed vpon them at the knitting vp of their daies. For examples ſake ; Tyberius, þat permitted

The punishment
of the
Romaines,

Pilate.

Eutro.lib.7.
hist.

Euseb.lib.1.
cap 7,hift.

Chris

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Tertulian
Apolog.

Caligula.

Nero.

Christians to liue freely, and made a Law against their molestation, (as before hath beene shewed) dyed in his bed peaceably. But Caligula that followed him , for hys contempt shewed agaynst all diuine power, in making himselfe a God , was soone after murdered by the consent of his dearest friends.

Nero also, who first of all other began persecution agaynst the Christians, within fewe monethes after hee had put S. Peter and S. Paule to death in Rome, hauing murthered in lyke manner his owne Mother, brother, wife, and Maister, was vpon the suddaine , from his glorious estate and maiestie throwne downe, into such horrible distresse and confusion in the sight of all men, as being condemned by the Senate , to haue his head thrust into a Pyllarie, and there most ignominiously to be whipped to death , was constrainyd (for auoyding the execution of that terrible sentence) to massacre himselfe with his owne handes, by the assistance of such as was dearest vnto him.

The lyke may bee shewed in the tragical endes of Galba, Otho, Vespellius

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tellius, Domitian, Commodus, Pertinax, Julian, Marcinus, Antonius, Alexander, Decius, Gallus, Volutianus, Aemilianus, Valerianus, Galienus, Caius, Carianus, Maximianus, Maxentius, Lucinius, and others.

Many Emperors that dyed miserably.

Whose miserable deaths, a noble man and Counsellor, (well neere one thousand yeeres past) did gather agaynst Zosimus a Heathen Wryter, to shew thereby the powerfull hand of Iesus vpon his enemies: adding furthermore, that since the time of Constantine, (whiles Emperors haue beeene Christians) few or no such examples can be shewed, except it bee vpon Julian the Apostata. Valens the Arian heritique, or some other of like detestable and notorious wickednes. And thus much of particular men chastised by Iesus.

*Euseb. Scen.
last. lib. 3.
bist. cap. 41.*

But if wee desire to haue a full example of his iustice vpon a whole stilement of Nation together, let vs consider what befell Ierusalem, and the people of of the Iew- Iury, for theyr barbarous cruktie iſh people. practised vpon him, in his death and passion. And truly, if we beleue Iosephus and Phylo the Iewish Historiographers, (who lyued eyther with Christ, or immediatly after him,) it

can

Proses of Christianity.

can hardly be expressed by the tongue or penne of man, what insufferable calamities and miseries, were inflicted to that people (presently vpon the ascention of I E S V S) by Pilate thcyr Gouernour, vnder Tyberius the Emperour; and then agayne by

Iosep. lib. 19.

antig. lib. 2.

et 3, de bell.

Iudas.

Philo in

Flacco et lib.

2, de leg.

Cornel Tac.

lib. 12.

Petronius vnder Caligula, and after that, by Cuijanus, vnder Claudius, and lastly, by Festus and Albinus vnder Nero. Through whose cruelties, that Nation was enforced finally to rebell, and take Armes agaynst the Romain Empire, which was the cause of their vtter ruine & extirpation by Tytus and Vespasian. At what time besides the ouerthrow of their City, burning of their Temple, and other infinite distresses, which Iosephus an eye witnesse protesteth, that no speech or discourse humaine can declare.

The same Author likewise recordeth, eleuen hundred thousand persons to haue been slaine, & fourscore and seauenteene thousande taken alive, who were eyther put to death afterward in publique tryumphes, or sold openly for bond-slaues into all parts of the world.

And in this vniversall calamity of
the

Proses of Christianity.

the Iewish Nation, beeing the most notorious & greeuous, that euer hap-
pened to people or Nation before or
after them, (for the Romaines never
practised the like vpon others) it is
singulerly to be obserued, that in the
same time and place, in which they
had put Iesus to death before: that
is, in the feast of the Paschall, when
theyr whole Nation was assembled
at Ierusalem, from all parts, Prouin-
ces, and Countiess of the earth: they
receaued this their most pittifull sub-
uersion, and that by the hands of the
Romaine Cæsar, to whom by pub-
lique cry, they had appealed from Ie-
sus, but a little before.

Yea, further it is obserued and no-
ted, that as they apprehended Iesus,
and made the entrance to his passion
vpon the Mount Oliuet, so Tytus (as
Iosephus wryteth) vpon the same
Mount planted his first siege for their
finall destruction.

And as they ledde Iesus from Cai-
phas to Pilate, afflicting him in their
presence: so nowe were they them-
selues led vp and downe from Iohn
to Symon, (two Tyrants that had v-
surped dominion within the City,) and
were scourged and tormented
before

How Christ
his death
was punish-
ed with lyke
circumstan-
ces vpon the
Iewes.

*Iaq. lib. 5.
de bel. ca. 8.*

Capit. 27.

Proofes of Christianity. most
before the tribunall seates. Againe as doo
they had caused Iesus to be scoffed at
beaten, and villainously intreated by people
the Souldiers in Pylates Pallace : now
were now their owne principall Roade
lers and Noble men, (as Iosephus
writeth) most scornfully abused, beat
ten, and crucified by the same Soule To
diers. Which latter poynt of crucifi-
fying, or villainous putting to death our
vpon the Crosse, was begun to bee cyr-
practised by the Romaines vpon the
Jewish Gentry , immediatly after
Christes death, and not before. And
nowe at this time of the warre, Iosephus
affirmeth , that in some one
day , ffeue hundred of hys Nation
were taken & put to this opprobri-
us kinde of punishment ; in so much,
that for the great multitude he saith:
*Nec locus sufficeret Crucibus, nec Cru-
ces corporibus :* that is, neyther the
place was sufficient to contayne so
many crosses as the Romans set vp,
nor the crosses sufficient to sustayne
so many bodies as they murdered by
that torment.

Lib 5, de bel.
cap. 28.

Thys dreadfull and vnspeakable
misery, fell vpon the Iewes aboue
forty yeeres after Christes ascention,
when they had shewed themselues
most

A merua-
lous prou-
idence of

Proofes of Christianity.

most obstinate and obdurate against
Christ's doctrine, deliueroed vnto them, not
only by himselfe, but also by his Dis-
ciples; of which Disciples they had
slaine S. Stephen & S. James, and
driven into banishment both S.
Peter and S. Paule, and other that had
reached vnto them.

God, for de-
liuering the
Christians
that were in
Ierusalem at
the tyme of
destruction.

To which latter two Apostles, (I
udge S. Peter and S Paule) our Sa-
uer Christ appeared a little before
thei r martirdoms in Rome, as Lac-
tanius wryteth , and shewed that
after thin three or foure yeeres after
And their deaths, he was to take reuenge
upon theyr Nation, by the vtter de-
struction of Ierusalem, and of that
generation . VVhich secrete aduise,
sayde Lactantius affirmeth, that
Peter and Paule reuealed to other
christians in Iury : whereby it came
paſſe, (as Eusebius also and other
authors doe mention) that all the
christians lyuing in Ierusalem, de-
parted thence, not long before the
edge began , to a certayne Towne
named Pella, beyond Iordan, which
was assigned them for that purpose
by Iesus himselfe, for that it beeing
in the dominion of Agrippa, vwho
had with the Romaiues, it remay-
ned

*Lib. 3, diui.
inſtit. cap. 21*

*Euseb. lib. 3,
hif. cap. 5.
Nicep. cap. 3.*

Proses of Christianity.

med in peace & safety, while all Ierusalem
besides was brought to desolation.

This then was the prouidence of
God for the punishment of the Iewes
at that tyme. And euer after, their
estate declined from worse to worse,
and theyr miseries daylie multiplyed
throughout the world. Whereof he
that will see a very lamentable narra-
tion, let him read but the last booke
only of Iosephus Historie *De bello*
Indaco, wherein is reported besides
other things, that after the warre was
ended, and all the publique slaughter
ceased, Tytus sent three score thou-
sand Iewes as a present to hys Fa-
ther to Rome, there to bee put to
death in diuers and sundry manners.
Others hee applyed to be spectacles
for pastime to the Romaynes that
were present with him; whereof Iosephus
sayth, that hee sawe with his
owne eyes, two thousand and ffeue
hundred murthered & consumed in
one day, by fight & combat among
themselues, and with wilde beastes
at the Emperours appoyntment. O-
thers were assygned in Antioch and
other great Citties, to serue for fa-
gots in theyr famous bond fires, at
tunes of tryumph. Others were sold

**The Iewish
miseries af-
ter the de-
struction of
Ierusalem.**

*Ioseph.lib.7.
de bello cap.
20, & 21.*

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to be bond-slaues, others condemned to dig and hewe stones for euer. And this was the ende of that warre and desolation.

After this agayne, vnder Traiane the Emperour, there was so infinite a number of Iewes slayne and made away by Marcus Turbo in Africa, and Lucius Quintus in the East, (as all Histories agree) that it is impossible to expresse the multitude. But yet more wonderfull it is, which the same Historians report; that in the eightene yeere of Adrian the Emperour, one Julius Seuerus beeing sent to extinguish all the remenant of the Iewish generation; destroyed in small time, ninety and eight townes and Villages within that Countrey, and slew ffe hundred and fourscore thousand of that blood and Nation in one day; at which time also, hee beat downe the City of Ierusalem in such sort, as hee left not one stone standing vpon another of theyr ancient buildings; but caused some part thereof to be reedified agayne, and inhabited onely by Gentiles. He changed the name of the City, and called it * A E L I A, after the Emperours name. He droue all the pro-

The finall
desolation
of the Iew-
ish Nation.

Oros lib. 7, c.
13. Ariston.
pellaeus in
hist. Euse. lib.
4. cap. 8.
Niceph. lib. 3
cap. 24.

* The Em-
perours
name was
Aelius Adri-
anus.

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genity and offspring of the Iews forth
of all those Countries, with a perpe-
tuall Lawe confirmed by the Empe-
rour, that they should never returne:
no, nor so much as looke back from
anie high or eminent place to that
Country againe. And this was done
to the Iewish nation by the Romain
Emperours, for accomplishing that
demaund, which theyr principall El-
ders had made not long before to
Pilate the Romaine Magistrate, con-
cerning Iesus most iniurious death,
crying out vwith one consent and
voyce, to wit, *Let his blood be vpon vs,*
and vpon our posterity.

Math. 25.

The fulfil-
ling of Iesus
prophecies.

AND heerein also, I meane in the
most wonderfull, and notorious
chastisement, or rather reprobation
of the Iewish people, which of all
the wold was Gods peculier be-
fore, is sette out vnto vs as it were
in a Glasse: the seauenth and last
poynt, which wee mention in the
beginning of thys Section: to wit,
the fulfilling of such speeches and
prophecies, as Iesus vttered when he
was vpon the earth; as namely at
one

Proofes of Christianity.

one time, after a long and vehement
comination made to the Scribes
and Pharisies, and principall men of
that Nation. (in which he repeateth
eyght feuerall times that dreadfull
threat woe) hee concludeth finallie,
that all the iust blooke, iniuriouslie
shedde from the first Martyr Abell, *Math.23*
should be reuenged very shortly vp-
on that generation. And in the same
place, hee menaceth the populus Cittie
of Ierusalem, that it shoulde be
made desert. And in another place, *Luke,21,*
hee assureth them, that one stome
should not bee left standing thereof
vpon another. And yet further he
pronounceth vpon the same Cittie
these words; *The dayes shal come vpp
in thee, and thine enemies shall enui-
ron thee with a wall, and shal besiege
thee: they shall streighten thee on e-
very side, and shal beate thee to the
ground, and thy children in thee.* And
yet more particulerly, he fore-telleth
the very signes whereby his disciples
shoulde perceiue when the tyme in-
deede was come, vsing this speech
vnto them. *When you shal see Ieru-
salem besieged with an Armie, then *Luke,21.*
know ye that her desolation is at hand,
for that these are the daies of revenge,*

*Iesus spee-
ches of Ie-
rusalem.*

Prophes of Christianity.

To the end all may be fulfilled which is written. Great distresse shall fall vpon this earth, & vengeance vpon this people. They shal be slaine by dint of the sword, & shal be led as slaves into all Countries. And Ierusalem shall be troden vnder feete by the Gentiles, vntill the time of Nations be accomplished.

The circum-
stance of the
time when
Iesus spake
his words, &
when they
were writ-
ten.

This fore-tolde Iesus of the miserie that was to fall vpon Ierusalem, and vpon that people (by the Romaines and other Gentiles,) when the Iewes seemed to bee in most securtie, and greatest amitie with the Romaines, (as also they were when the same things were written,) and consequently at that time, they might seeme in all humane reason, to haue lesse cause then euer before to misdoubt such calamities. And yet how certaine & assured fore-knowledge, (and as it were most sensible feeling) Iesus had of those miseries, he declared, not onelie by these expresse wordes, and by theyr euent : but also by those pittifull teares he shed vpon sight and consideration of Ierusalem, and by the lamentable speech hee v-sed to the women of that Citty, who wept for him at his passion, persuading them to weep rather for them-

Luke. 19.

Iesus

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selues and for theyr chyldren, (in respect of the mysteries to follow) then for him. Which words and predictions of Iesus, together with sundry other hys speeches, fore-shewing so particularly the imminent calamities of that Nation , (and that as I haue sayd, at such time, when in humane discourse there could be no probabilitie thereof,) whē a certaine Heathen Chronicler and Mathematique , named Phlegon, about a hundred yeres after Christes departure , had diligently considered , hauing seen the same also in his daies most exactlie fulfilled , (for he was seruaunt to Adrianus the Emperour , by whose commaundement, as hath been said before , the finall subuersion of that Iewish nation was brought to passe) The testi-
*Phle. Thral.
lib. annal.*
thys Phlegon (I say) though a Pagan, yet vpon consideration of these Heathen, euents , and other that he sawe, (as for the ful-
the extreame persecution of Christi-
ans fore-told by Christ and the lyke) Christes
hee pronounced, that never any man prophecies.
fore-told things so certainly to com-
or that so preciley were accom-
plished, as were the predictions & pro-
phecies of Iesus . And thys testimoni-
of Phlegon, was alledged and vr-

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ged for Christians against one Celsus
a Heathen Philosopher and Epicure,
Orig.lib.2. by the famous learned Origen, even
con.Cels sub. the very next age after it was written
initium. by the Authour; so that of the truth
of thys allegation, there can bee no
doubt or question at all.

*Other prophecies of Iesus fulfilled
to his Disciples.*

A ND nowe albeit these predictions
and prophecies, concerning
the punishment and reprobation of
the Iewes, fulfilled so evidently in
the sight of all the worlde, might be
a sufficient demonstration, of Iesus
fore-knowledge in affaires to come,
yet are there many other thinges be-
sides fore shewed by him, which fell
out as exactly as these did, notwithstanding
that by no learning, Ma-
thematicall reason, or humane con-
iecture they were or might be fore-
seen. And as for example, the fore-
telling of his owne death, the man-
ner, time and place thereof: as also
the person that shoulde betray him,
together with his irrepentant ende.
The flight, feare, and scandale of his
Disciples, albeit they had promised
and

Proofes of Christianity.

and protested the contrary. The three severall denials of Peter. The particular time of his owne resurrection, and ascention. The sending of the holy Ghost, and many othe the like predictions, prophecies, and promises, which to his Apostles, Disciples, and followers that heard them uttered, & left them written before they fell out, and sawe them afterward accomplished; and who by the falsehoode thereof should haue receiued greatest damage of all other men, if they had not beene true; to these men (I say) they were most evident proothes of Iesus diuine prescience in matters that should ensue.

*Prophecies fulfilled in the sight of
the Gentiles.*

B V T yet for that an Infidell (with whom onely I suppose my selfe to deale in thys place) may in these and the like thinges, finde (perhaps) some matter of cavillation , and say, that these prophecies of Iesus, were recorded by our Euangelists , after the particularities therein prophecied were effectuated and not before, and consequently , that they might

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be forged, I will alledge certaine other euent, both fore-tolde and registered before they came to passe, & divulged by publique wrytings in the face of all the world, when there was small semblance that euer the same should take effect. Such were the particular foretellings of the kind and maner of S. Peters death, whiles he liued. The particular & different manner of S. Iohn the Euangelists ending from the rest of the Apostiles. The fore-shewing and delcribing to his Disciples, the most extreame and cruell persecutions, that should ensue vnto Christians for hys sake, (a thing at that time not probable in reason, for that the Romans permitted the exercize of all kinds of Religions,) and that notwithstanding all these pressures and intollerable afflictions, his faythfull followers should not shrinke, but hold out and daily increase in zeale, fortitude, and number, and finally shoulde attiue the victory and conquest of all the worlde ; a thing much more unlikely at that day, and so farre passing all humaine probabilitie, as no capacite, reason, or conceite of man, might reach or attaine the fore-sight thereof,

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thereof. And with this will we conclude our third & last part of the generall diuision set downe in the beginning concerning the grounds and proofes of Christian Religion.

The Conclusion.

Sect. 4.

BY all that hethereto hath been said The summe
we haue declared and made manifest vnto thee (gentle Reader) three
thinges of great importaunce. First,
that from the beginning and creation
of the worlde, there hath beeene
promised in all tymes and ages a
Messias, or Sauiour of mankinde, in
vvhom, and by whom all Nations
should be blessed; as also, that the
particuler time, manner, and circum-
staunce of hys comming, together
with the quality of his person, pur-
pose, doctrine, lyfe, death, resurrecti-
on, and ascension, were in like man-
ner by the Prophets of G O D; most
evidently foreshewed. Secondly, that
the very same particulers and speciaall
poynts that were disigned and sette
downe by the sayde Prophets, were
also fulfilled most exactly with theys
circumstances, in the person and acti-

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3.
ons of Iesus Christ our Lord and Sa-
uiour. Thirdly, that besides the ac-
complishment of all the fore-sayde
prophecies, there were giuen by Ie-
sus many signes, manifestations, and
most infallible arguments of his deiti-
ty and omnipotent puissance, after his
ascention or departure from all hu-
mane and corporall conuersation in
this world.

By all which wayes, meanes, argu-
ments, and proofes, and by ten thou-
sand more, which to the tongue or
pen of man are inexplicable, the chri-
stian mind remaineth settled and most
firme ly grounded in the vndoubted
beleefe of his Religion, hauing be-
sides all other things, evidences, cer-
tainties, and internall comforts and
assurances which are infinite : these
eight demonstratiue reasons & per-
swasions which ensue, for his more
ample and abundant satisfaction
therein.

Eight rea-
sons.

The Prophecies.

First, that it was impossible, that
so many thinges shoulde be fore-
tolde so precisely, with so many par-
ticularities, in so many ages, by so
diffe-

Proofes of Christianity.

different persons of all sanctity, with so great concord, consent, and vniety, and that so long before hand, but by the Spyrit of God alone, that onely hath the fore knowledge of future euent.

The fulfilling.

Seeondly, that it could not possibly bee, that so many thinges so difficult and strange; with all theyr particulers and circumstancies, should be so exactly and precisely fulfilled, but in himselfe alone, of whom they were truly meant.

Gods assistance.

Thirdly, that it can no wayes bee imagined, that God would euer haue concurred with Iesus doings, or assisted him, aboue all course of nature, with so abundant miracles, as the Gentiles doe confesse that hee wrought, if he had beene a seducer, or taken vpon him to set forth a false doctrine.

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Iesus doctrine.

Fourthly, if Iesus had intended to deceave and seduce the world, he would never haue proposed a doctrine so difficult and repugnant to all sensuality, but rather woulde haue taught thinges pleasant and gratefull to mans voluptuous delight, as Mahomet did after him. Neyther could the nature of man haue euer effectually embrased such austerity, without the assistance of some diuine and supernaturall power.

Iesus manner of teaching.

Fifthly, for that Iesus beeing poorelie borne and vnlettered, as by his aduersaries confession doth appeare, and that in such an age and tyme, when all vworldlie learning vvas in anost florishing estate; he could never possibly, but by diuine power, haue attayned to such exquisite knowledge in all kind of learning, as to bee able to decide all doubts and controuersies of Philosophers before him; as hee did, laying downe more plainly, distinctly, and perspicuously,

the

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the pyth of all humaine and diuine learning , vwithin the compasse of three yeeres teaching , (and that to auditors of so great simplicity) then did all the Sages of the worlde vnto that day ; in somuch that euen then, the most vnlearned Christian at that time, could say more incertainty of truth, concerning the knowledge of G O D, the creation of the worlde, the end of man, the rewarde of vertue, the punishment of vice, the immortalitie and rest of our soules after this lyfe , and in other such high poynts and misteries of true Phylosophy, then could the most famous and learned of all the Gentiles, that had for so many ages before, beaten their braines in contention about the same.

Iesus life and manner of proceeding.

Sixtie , if Iesus had not meang plainly and sincerely in all his doings, according as hee professed, hee would never haue taken so seuerre a course of lyfe to himselfe , neyther would hee haue refusid all temporal dignities and aduauncements as hee did .

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did; he would never have chosen to die so opprobriously in the sight of all men, or made election of Apostles and Disciples so poore and contemptible in the world; nor if he had, would euer worldly men haue followed him in so great multitudes, with so great fether, zeale, constancy, and perleuerance vnto death.

*The beginners and first publishers
of Christian Religion.*

SEAVENTHLY, we see that the first beginners and founders of Christian Religion left by Iesus, were a multitude of simple and vnskilfull persons, vnappt to deceaue or devise any thing of themselues. They began against all probability of mans reason: they went forward against the stremme & strength of the world: they continued and increased aboue humane possibility; they persecuted in torments and afflictions insufferable; they wrought myracles aboue the reach and compassie of mans ability: they ouerthrew Idolatry that then possessed the worlde, and confounded all powers infernall by the onely name and vertue of their Maister. They saw
the

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the prophecies of Iesus fulfilled, and all his diuine speeches and predictions come to passe. They saw the punishment of theyr enemies & chiefe impugners, to fall vpon them in their dayes. They sawe euery day whole Prouinces, Countries, and Kingdoms conuerted to their faith. And finally, the whole Romaine Empire & world besides, to subiect it selfe to the law, obedience, and Gospell of their Mai-ster.

The present state of the Iewes.

LAstlie, among all other reasons and arguments, this may be one most manifest vnto vs: that whereas by many testimonies and expresse prophecies of the old Testament, it is affirmed, that the people of Ista-ell should abandon, persecute, and put to death, the true Messias at his coming, as before hath been shewed; and for that fact, should it selfe be abandoned of God, and brought to ruine and dispersion ouer all the worlde: (wherein according to the wordes of Ose,) *They shall sitte for a long time, without a King, without Osea, 3. Prince, without sacrifice, without Al-*

tar,

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far, without Ephode, or Images, and after this againe, the children of Israel shall returne, and seeke theyr God, in the last dayes. We see in this age the same particularities fulfilled in that Nation, and so haue continued nowe for these 15. hundred yeeres : that is, we see the Iewish people afflicted aboue all Nations of the world : dispersed in seruility throughout all corners of the earth : without dignity or reputation : without King, Prince, or common wealth of themselues, prohibited by all Princes, both Christian and other , to make theyr sacrifice where they inhabite : deprived of all meanes to attayne to good knowledge in good literature, whereby dai- ly they fall into more grosse ignorance, & absurdities against common reason, in their latter doctrine : then did the most barbarous Infidels that euer were, hauing lost all sence and feeling in spiritual affaires ; all knowl- edge and vnderstanding in celestiall things for the life to come : hauing among them no Prophet , no graue teacher, no man directed by Gods holy Spirit : and finally, as men for- borne and filled with all kind of misery, doe both by theyr inward and exer-

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external calamities, preach, denounce, and testify to the worlde, that Iesus whom they crucified, was the onely true Messias & Sauiour of mankind, and that his blood, (as they themselves required) lyeth heauily vpon their generation for euer.

*The conclusion of the Chapter, with
an admonishment.*

Wherfore to conclude this whole discourse, and treatise of the proofes and evidences of our Christian Religion : seeing that by so manifold and invincible demonstrations, it hath bee[n] declared and laid before our eyes, that Iesus is the onely true Sauiour and Redeemer of the worlde : and consequently, that his seruice and Religion is the only way and meane to please Almighty God, and to attayne euerlasting happines : there remaynerh nowe to be considered that the same Iesus, which by so many Prophets was promised to Iesus shall be a Savior, was also fore told by the selfe same Prophets, that hee should Judge be a Judge, and examiner of all our actions. Which latter poynt, no one Prophet

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Prophet that hath fore-shewed hys
comming, hath omitted seriously to
inculcate vnto vs. No not the Sibyls
themselues, who in euery place where
they describe the most gracious co-
ming of the Virgins sonne, doe also
annexe there-vnto hys dreadfull ap-
pearance at the day of Judgement,
especially, in those famous Astrostick
verses, whereof there hath beene so
much mention before ; the whole
discourse vpon the words *Iesus Christ*
the sonne of God, Sauiour and Crosse,
contayneth nothing else, but a large
and ample discription of hys most
terrible comming in fire and flame,
and conflagration of the worlde at
that dreadfull day, to take account
of all mens words,actions, and cogi-
tations.

To which description of these Pa-
gan Prophets , is consonant the
whole tenor and context of the olde
Byble, fore-shewing euery where, the
dreadfull maiesty, terrour, and seue-
rity of the Messias at that day . The
new Testament also, which tendeth
to comfort and solace mankind, and
hath the name of Euangile,in respect
of the ioyfull newes which it brought
to the world, omitteh not to put vs
con-

Apud. Euse.
lib 4. in vita
Con infi.

I, Reg. 2.
Psalms 95.
Esay, 2, 13.
26, 27, 30.
Jerem. 30.
Dan. 7.
Soph. 1.
Mala. 4.

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continually in minde of this poynt. *Mat 12,13.*
And to that ende both Christ him- *16,14,25.*
selfe, amidst all his sweete and com- *Marke, 23.*
fortable speeches with his Disciples, *Luke, 17,*
did admonish threm often of this last *Rom.2. 14.*
day, and his Apostles, Euangelists, and *1,Cor, 15.*
Disciples after him, repeated, iterated, *2,Cor.5.*
And vrged this important considera- *1,Thes 4,5.*
tion, in all their words and writings. *2,Thes 1.*

VVherefore, as by the name and *1,Titus,2.*
cogitation of a Sauior, we are great- *2,Peter,3.*
lie stirred vp to ioy, alacrity, confi- *Hebr. 9.*
dence, and consolation, so by this *Iude.4.*
admonishment of Gods Saints, and *Reue.1,*
by the testimony of our Lord & Sa-
uiour Iesus Christ himselfe, that hee
is to be our Judge, and seuere exami-
ner of all the minutes and moments
of our life: wee are to conceaue iust
feare and dread, of thys his second
comming.

*An illation vpon the premisses, with
an exhortation.*

AND as by the whole former tre-
tise, wee haue beene instructed,
that the onely way to saluation, is by
the true profelssion of Christian Re-
ligion: so by this account that shall
be

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be demaunded at our handes at the last day, by the Authour and first institutor of thys Religion: wee are taught, that vnlesle we be true Christians indeede, and do performe such duties as this Law and Religion prescribeth vnto vs, so farre off shall we be from receauing any benefit by the name, as our iudgement shall bee more greeuous, and our finall calamity more intollerable. For which cause, I would in sincere charity exhort euery man that by the former discourse hath receaued any light, & is throughly confirmed in his iudgement concerning the manifest and vndoubted trueth of thys Christian Religion: to employ his whole study and endeouours for the attainment of the fruite and benefite thereof, which is by beeing a true and faythfull Christian: for that our Sauiour Christ himselfe fore signified: that many should take the name without benefit or commodity of their profession.

And to the ende each man may the better knowe or conjecture of himselfe, whether hee be in the right way or no, and whether he performe indeede the true duty belonging to a faith-

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faithfull Christian . I haue thought conuenient to adioyne this Chapter next following of that matter, and therin to declare the particular points belonging to that profession. Which being knowne, and thorowly considered, it shall bee easie for euery one that is not ouer-partiall, or wilfully bent to deceaue himselfe, to discerne cleerely of his owne estate, and of the course and way that bee holdeth.

This (I say) is a high poynt of wisdome for all men to doe while they haue time; least at the last day, wee hauing passed ouer the whole course of our liues in the bare name onely of Christianitie , vwithout the substance and true knowledge thereof; doe finde our selues in the number of those most miserable and vnfotunate people, who shall crie Lorde, Lorde, and receaue no comfort by that confession.

HOW

OS SO OS SO OS SO OS SO

HOWE A MAN MAY judge or discerne of himselfe, whe- ther he be a true Christian or not.

*With a declaration of the two parts be-
longing to that profession: which
are, beleefe and life.*

*see Partis,
page 55.
Chap. 3*

Chap. V.

AS in humaine learning and Sciences of this world, after declaration made of the vti- lity, possibility, certainty, con- ueniency, and other qualities, commendations, & properties there- of: the next poynt is, to shewc the meanes & wayes whereby to attaine the same: so much more, in this di- vine and heauenly doctrine of Chri- stian Religion , (which concerneth our soule and euerlasting saluation,) for that we haue shewed before, not onely the most vndoubted trueth where- vpon it standeth, but also that the knowledge hereof, is so absolute- ly necessary, as there is no other name or profelion vnder heauen, whereby

man-

Who is a true Christian.

mankinde may be saued, but onely

Act 1, 4.

this of Iesus; it followeth by order
of consequence, that we should treat

in this place, how a man may attaine
the fruite of this doctrine, that is to

say, how he may come to be a good

Christian; or if hee already possesse

that name, how he may examine or
make triall of himselfe, whether hee

be so indeed or not. Which exami-

nation to speake in briefe, consisteth
wholy in consideration of these two

poynts. First, whether he doe not on-
ly, beleue vnfainedly the totall sum

of documents and misteries, left by
Iesus and his Disciples to the Catho-

lique Church, but also perswade and
assure himselfe, of the forgiuenes of

all his sinnes, and of the fatherly loue
and fauour of God towardes him in

Christ Iesus, whereby he is adopted
to be the sonne of God, and an heyre

of euerlasting life. Secondly, whether
hee conforme and frame his lyfe, ac-

cording to the precepts and doctrine
of Christ Iesus. So that in these two

poynts wee are to bestow our whole
speech in this Chapter.

The effect
of thys
Chapter.

Two points.

The

Who is a true Christian.

The first part concerning beleefe.

AND for the first, how to examine
the truth of our beleefe, it would
be ouer tedious to lay downe euery
particular way that might be assig-
ned for discussion thereof: for that it
would bring in the contention of all
times, as well auncient as present, a-
bout controuersies in christian Faith,
which hath beeene impugned from
age to age, by the sedicious instru-
ments of Christes infernall enemie.
And therefore, as well in respect of
the length (whereof this place is not
capable,) as also for that of purpose I
doe auoyde all dealing with matters
of controuersie within the compasse
of this worke, I meane onely at this
time, (for the comfort of such as are
already in the right way, and for som
light vnto others, who perhaps of
simplicity may walke awry,) to sette
downe with as great breuity as pos-
sibly may be, some few general notes
or obseruations, for their better helpe
in this behalfe.

In which great affaire of our faith
and beleefe (wherein consisteth as
well the ground and foundation of
our

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our eternall welfare, as also the fruite
and entire vtilitie of Christes com-
ming into this world ; it is to be con-
sidered, that G O D could not of his
infinite wisedome , (fore seeing all
things and times to come) nor euer
would of his vnspakeable goodnes,
(desiring our saluation as he dooth)
leauue vs in this lyfe , without most
sure, certaine, and cleere euidence of
this matter ; and consequently, wee
must imagine, that all our errors cō-
mitted heerein, (I meane in matters
of fayth and beleefe among Christi-
ans) doe proceed rather of sinne, neg-
ligence, wilfulnes, or inconsideration
of our selues, then eyther of difficul-
tie or doubtfulnes in the meanes left
vnto vs for discerning of the same, or
of the want of Gods holy assistance
to that effect, if wee wou'd with hu-
mility accept thereof.

The matters
of fayth and
beleefe easio
among
Christians.

This Essay made plaine, when hee
prophecied of this perspicuity , that
is, of this most excellent priuiledge
in Christian Religion, so many hun-
dred yeeres before Christ was borne.
For after that in diuers Chapters hee
had declared the glorious comming
of Christ in signes and myracles, as
also the multitude of Gentiles that
shoulde

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should embrace his doctrine, together with the joy and exultation of theyr conuersion; hee fore-sheweth presently, the wonderfull prouidence of God also, in prouiding for Christians so manifest a way of direction for theyr fayth and Religion, as the most simple and vnlearned man in the worlde, should not be able (but of wilfulness) to goe astray therein. His words are thele, directed to the Gentiles. *Take comfort and feare not, Beholde, your God shall come and save you. Then shall the eyes of the blind be opened, and the eares of the deafe shall be restored, &c. And there shall be a path and a way: which shall be called*

**The holy way: and it shall be vnto you so direct a way, as fooles shall not bee able to erre therein.* By vwhich words we see, that among other rare benefits that Christes people were to receaue by his comming, this should be one, and not the least, that after his holy doctrine once published and receaued, it should not be easie for the weakest in capacitie or learning that might bee, (whom Esay heere noteth by the name of Fooles,) to runne awry in matters of theyr be lief, so playne, cleare, and euident, should

Esay, 35.

*The direct
holy way of
Christians
vnder the
Gospell.

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shoulde the way for all triall thereof
be made.

God hath opened himselfe vnto
vs in the holy scriptures, the writings *John.20.21,*
and doctrine of Moses and the Pro-*2.Tim.3.*
phets of Christ, and his Apostles; *Rom.1.20.*
wherein is contained what souuer is
necessarie for our saluation. For al-
though the iunisible things of God,
that is, his power and God-head,
may be seene by the workmanshyp
and creation of the worlde, wherein,
as in a booke written with the hand *Psalms 19.1,*
of GOD, and layd open to the eyes
of men, the glory of God, and hys
mighty power appeareth; Yet be-
cause either we read not this booke *Abac.2.2,*
at all, or if wee doe, we reade it care-
leslie, therefore it was necessary that
the Lord God shoulde adde another
Booke, more plaine and easie to bee
read, so as hee may run that readeth
it, and this is, (as hath been sayd) his
holie will, reuealed vnto vs in hys
written word. Which S. Augustine *Augu. in Psal.*
therefore very well, calleth the Letters *exposi Psal.*
or Epistle of God, sent vnto vs from *96. et Serm.*
our heauenly Countrey, to teach vs *59, ad Fra-*
to liue godly and righteously whilst *trem,in E-*
wee sojourne heere in thys present *remo.*
world. *Titus.2.13.*

S.

Thys

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Psal. 119,
105.

Thys is the Lanthorne vvh hereby
our feete may bee directed, and the
light wherby our paths may be gui-
ded vnto Christ : it is that most cer-
taine and infallible rule and leuell of
all our actions, whereby both our
fayth and lyfe are to be squared and
framed. Yea, it is that holy and vnde-
filed way, and withall, that plaine and
easie way deuoted by Esay, which e-
uen the very entrance thereof giueth
light and vnderstanding (as David
speaketh) vnto the simple.

2.Pet. 3.16. And although wee must confess
with Saint Peter, that there are some
thinges in the Scripture harde to bee
vnderstoode, yet wee may also say
with the same Peter, that they are
hard to those that are vnlearned and
vnstable, which peruerit and wrest
them to their owne destruction. So
that if the Gospell of Christ bee yet
3.Cor.4.3,4, hyd, it is hid to them that perish,
vvhose fences sathan hath closed,
that the light thereof shoulde not
shyne vnto them. And heere hence
it is that the Apostle Saint Paul, pro-
nounceth so peremptorily of a con-
tentious and hereticall man, that *hee*
is damned by the testimonie of his own
judgement or conscience, for that he
hath

Titus, 3.2.

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hath abandoned thys common, direct, and publique way , which all men might see, & hath deuised particular paths and turninges to himselfe. And heere-hence it is, that the auncient Fathers of Christes Primitive Church , disputing against the same kinde of people, defended alwayes that theyr errour was of malice, and wilfull blindnes, and not of ignorance ; applying these wordes of prophecie vnto them, *They that saw me, ranne out from me.*

Psal. 31. 11,

Thus then it appeareth , that the playne and direct way mentioned by Elay, wherein no simple or ignorant man can erre , is the doctrine taught by the mouth of our Sauour Christ and his Apostles, which how-soever it seeme to be obscure and darksome to men of peruerse mindes, that are not exercised in it, yet to the godlie and studious readers & hearers that haue theyr eyes opened , and theyr mindes lightned to see the truth , it is most plaine and easie to be vnderstood.

I. Pet. 1. 19

And thys is the cause , that those holy and sage Apostles of Christ, for the better peruerting of al by-waies, crooked pathes, and blinde lanes of

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errors that afterwardes might arise,
1. Corin. 16. (as by reuelation from Iesus they vnderitood there should doe many) so earnestly exhorted, & so vehemently
Gala. 5.
2. Thes 2,
3. Tim. 6.20 called vpon the people, to stand fast
Math. 7, in the documents then receiued, to hold firmly the faith & doctrine already deliuered, as a *Depositū*, & treasure committed, to be safely kept vntill the last day. And aboue all other things, they most diligently forewar ned them, to beware of new fangled teachers, whō they called Heretiques, who should breake from the vnitie of that bodie wherof Christ is the head, & should devise new glosses, expositions, and interpretations of scripture, bring in new lenses, doctrines, opinions and deuisions, to the renting of Gods Church and Cittie now builded, and to the perdition of infinite soules.

Gala. 1, 11.

The Apostle S. Paule, euen whilst he lyued, founde some of his Schollers to be remoued by newe fangled Teachers to another Gospel, and the better to make them see theyr error, hee appealeth to the Gospell which he had taught them. The Gospel, hee preached, was not after man, neyther received he it of man, but by re uels,

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uclation from Iesus Christ. Hee brought them no fancies, visions, dreames, interpretations of Scripture hatched in his owne braine, but the pure and sincere doctrine received by reuelation from God hymselfe, and faithfully deliuered vnto them, without hacke or maime, as he receiued it.

I. Co. 12. 13.

Therefore Saint Ierome vpon that place, considering how all Hereticks haue iugled with the Scriptures from tyme to time, sayth. That Marcion and Basilides, and other Heretiques, (the contagious botches and plague sores of the Church,) haue not the Gospell of GOD, because they haue not the Spyrit of G O D , without which, that which is taught, groweth to bee mans Gospell. Thys maketh that learned Father to resolute vpon the matter, that it is a dangerous thing, peruerse to expound the holy Scriptures, for by this meanes, that is, by wrong and peruerse interpretation, that which is Gods Gospell, is made mans Gospell, *et quod peius est*, and that which is *vvorse*, (saith thys holie Father,) it is made the deuills Gospell. For discerning therefore of thys kinde of most per-

*Ierom in E-
pis. ad Cor.*

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Ephe, 4, 14,

I, Cor, 12,

nicious people , and theyr deuillish dealing, and least we should be carried away with euerie winde of doctrine by the wiles of men , G O D hath ordained in his Church , Apostles, Doctors, Prophets, Pastors, and Interpreters, whom he hath so guyded and gouerned frō time to tyme with his holie Spirit , that they haue beene able by the Scriptures to repreſſe and beate downe whatſoever errores and heresies haue beene rayſed vp by the enemies of Gods truth, contrary to the analogie of fayth & rule of charitie ; that is to ſay, beſide the true fence and meaning of the Canonicall Scripture.

When there roſe vp certayne ſedicioſe fellowes among the Iewes, in the Primatiue Church, making ſome contention about theyr ceremonies, as dyd Simon Magus, Nicholas, Cærinthus, Ebion, and Meander , that were Heretiques, they were refuled and conuinced out of the ſcriptures, by the Apostles and theyr Schollers, Martialis, Dyonifius Areopagita, Ignatius, Polycarpus and other , vwho were no doubt, directed and guided by the Sprit of God. Afterwarde, when Basilides, Cerdon , Marcion,

No heretic
finally pre-
uailed a-
gainſt the
Scriptures.

Valen-

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Valentinius, Tacianus, Apelles, Montanus, and diuers other troubled the Chnrch vwith monstrous heretie, they were confuted by Iustinus Martyr, Dyonisius Byshoppe of Corinth, Ireneus, Clemens Alexandrinus, Tertullian, and theyr equals, who in al their controuersies had recourse vnto the Scriptures, and being instructed and ledde by the Spyrit of truthe, preuailed mightily against theyr aduersaries. And so downward from age to age vnto our dayes, whatsoeuer heretie or different opinion hath sprung vp contrary to the doctrine of Christ and his Apostles, it hath beene checked & controled by the watchmen, spyituall Pastours, and Gouernours of the Church, who alledged alway the consent of the Scriptures for deciding of all doubts, and were most graciously guided by the Spyrit of G O D in all their actions. And hereof it is, that the word of God is called the sword of the Spyrit; because as it was giuen by inspiration at the first, so beeing expounded by the direction of the same spirit, it is most liuely and mighty in operation: sharper then any two edged sword, & entering through even

Ephe.6,17.
2,Tim.3,16.
Hebr.4,12.

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to the dewidng a sunder of the soule
and the Spyrite, of the ioynts and the
marrowe, and it is a discerner of the
ghoughts and intents of the hart.

This is that spirituall sword wher-
with our Sauiour Christ preuailed a-
gainst sathan the head Lord and mai-
ster of all Heretiques, who notwith-
standing pretended Scriptures for his
deuillish purposes. And the Apostle
Paule, beeing furnished vwith thys
onely weapon, disputed against the
peruerse and ouer thwart Ievves
which dwelt at Damascus, and con-
founded them, proowing by confe-
rence of Scriptures, that this was very
Christ.

Nowe as it was expedient that the
Gospels should be written, that wee
learning the trueth foorth of them,
should not be deceaued by the lyes
of heresies; so was it necessary that
the same gospels should be preached
for the confirmation of fayth. And
heereof it is, that the Apostle Saint
Paul, Rom 10. saith, that faith com-
meth by hearing the worde of God,
because the word preached is the or-
dinary meanes to beget and encrease
fayth in vs, for the which cause also,
Ephe.5,26. it is called the incorruptible seede,
where-

Math. 4.

Act. 9.

*Theophi-
lactus.*

*Hieroni-
mus.*

Rom. 10, 17.

*1,Pet 1,23.
Ephe.5,26.*

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whereby wee are borne a newe, and wherby the Church is sanctified vnto the Lord.

Wherfore to conclude this poynt, seeing that the holy Scriptures are that most infallible and secure way mentioned by Esay, seeing they are the rule and leuell both of our fayth and lyfe, contayning in them sufficient matter to confute errour & confirm the trueth, able to make a man wise vnto saluation, and perfectlie instructed vnto euery good worke, 2, Tim 3,
this ought to be the duty of the faith 15, 16, 17.
full, (that I may vse the words of Basil.mores.
Basil) to bee thorowly perswaded in Regula, 80,
his minde, that those thinges are true cap. 12.
& effectuall, which are vittered in the
Scripture, & to reiect nothing thereof. For if whatsoeuer is not of fayth
be sinne, (as sayth the Apostle) and if fayth commeth by hearing, and
hearing by the word of God, without doubt, when any thing is without
the holy Scripture, (which can-
not be of fayth,) it must needs bee
sinne. And therefore (to speake as S.
Augustine speaketh) if anie, I will
not say if wee, but (which S. Paule
addeth) if an Angell from heauen,
shall preach cyther of Christ or of his

*August. com.
litteras petil.
lib. 3, cap. 6.
Gala. 1, 8.*

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Church, or of any other thing which pertayueth to fayth, or to the leading of our lyfe, otherwise then wee haue receaued in the holy Scriptures of the Lawe and the Gospeli, let them be accursed.

Now if forsaking all by-pathes of mens inuentions and traditions, wee will search diligently in the scriptures wherein wee thinke to haue eternall lyfe, we shall see, that they testifie of nothing so much, as of the promises of God in Christ Iesus; who as he is the end of the Law for righteouſnes to euery one that beleeueth, so doe they ſend vs directly, and as it were lead vs by the hand like a carefull Schoole maſter vnto him, teaching vs to apprehend and lay holde on him with the hand of fayth, and to apply him with his gyfts and graces vnto our ſelues, and our own ſaluation. So that fayth is made the meane, and as it were the Conduiſ to conuey Christ himſelfe, his death, buriall, and reſurrecction, and all the reſt of his benefits vnto vs, which the Apostle witnesseth. Coloff 2,12. Ye are buried (ſayth hee) with him thow Bapulme, in whom yee are alſo raſled vp together, through ſhe fayth

John, 5,39.

Rom 10,4.

Gala, 3,24.

of

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of God, effectually working, vwho raised him from the dead. Wherof it ensueth, that all the faithfull doe not onely obtaine the benefit of Christes death and buriall by theyr Baptisme, whereby they die vnto sinne, but also doe receave and enjoy, the fruit and effect of his resurrection by a liuely faith, wherby they are quickened and raised vp vnto righteousness in this life, & are assertained of resurrection to glory in the life to come, by his mighty working that is able to subdue all things to himselfe.

Philip. 3, 21.

Seeing therefore that the summe and substance of our whole Religion, and of our eternall saluation or damnation, consisteth in the knowledge of this one vertue, it shall be woorth the labour, briefly (but yet plainly) to describe the forme, force, and nature of this fayth whereof we speake. Wherein you shal not looke for the diuers significations, vwhich that word receaueth in Scripture, nor for any declaration of those vnpromis-
itable fayths whereof S. Iames speake-
keth, which are common to the wic-
ked, and to the deuills themselues,
whereby they beleue, that Iesus is
that Christ, but heere my purpose is

James, 2, 19.

Mar. 1, 24.

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to entreat of that liuely and sauing
fayth, which is peculiare and proper to
the elect and chosen children of God,

Math. I, 2 II. whereby they beleue, that Christ is
their Iesus, by whom they are saued
from their sinnes, and from the pu-
nishment due vnto the for the same,
Rom. 8, 17. and by whom only they are restored
to the fauour of G O D, and made
heires with Christ of his heauenlie
kingdome.

Heb. II, I. In the Epistle to the Hebrues, there
is a notable description of that liuely
faith, where it is laid to be the ground
of thinges that are hoped for, and the
evidence of thinges that are not seene.
Of which description of the Apostle,
we may make a plaine definition af-
ter this sort. Fayth is an assured per-
swasion of our saluation, by the
meanes of Christ, which is grounded
on the promises of God, & sealed in
our harts by the holy Ghost. Thys
definition is drawne from the forme
and property of true faith, but the o-
ther in the Epistle to the Hebrues,
seemeth rather to be taken from the
substance offayth, & speaketh of the
obiect matter thereof. But both of
them tend to one and the same thing,
namely, to expresse the nature of

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true fayth, to consist in the certainty of that eternall lyfe, which is purchased vnto vs by Christ Iesus, which although we enjoy not presently, yet by fayth we are as fully assured of it, as if we had possession and fruition thereof already. And heereof it is, *Colos 2,2.* that the Apostle calleth it *plerophoria*, *Heb. 10, 21.* fulnes or assurance of fayth, when we are perswaded that we are so highly in Gods fauour, that nothing is able to seperate or remoue vs from the loue that God beareth vs in his sonne and our Sauiour Christ Iesus. This fulnes of faith contayneth in it these three things.

Fyrst, a notice or knowvledge of the mercifull promises of G O D in Christ Iesus. Secondly, an vndoubted perswasion of the trueth of those promises. And thirdly, the applying of the same to the comfort of our soules and consciences, for our saluation. For as it is not enough for a man to haue meate, vnlesse hee also eate it & digest it, so it is not enough for vs to know the promises of God, *Heb. 4,3.* vnlesse wee beleue the same to be true, and apply them to our owne selues. And as it is not enough for a wounded man, to haue a loueraigne
saluc

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Salve or medicine in his window, vnlesse he apply it to his wound, so is it not sufficient for vs, to knowe that Christ is the Savior of the world, vnlesse also we acknowledge him to be a Sauour vnto vs, & lay hold on him by the hand of faith.

VVherefore this is the propertie and effect of a sauing fayth, euен to apply Christ with his gyfts vnto euerie one of the faithfull, and to make all cōclusions of Gods promises particular, that is, peculier to themselues and their own saluation. And therefore it is that fayth is called the lyfe of the soule, because it is the instrument where-with Christ the true life and food of our soule is to be eaten. Yea it is the mouth, the tongue, the teeth, the stomack, and that heate of our harts and soules, whereby Christ

the word of G O D, is spirituall taken, eaten, and digested of vs, with which word, or rather with which Christ, our soules doe live: namely with the flesh and blood of Christ which we eat and drinke, whilst we embrace & receaue Christ by a liuely fayth. Where-upon S. Cyprian hath this sweet saying. *Quod est esca carni, hoc anima est fides, &c.* That

Sabac. 2.

Rom. 1, 17.

Heb. 19, 37.

John. 6, 51.

Cypr.lib.de

Cana Dom.

which

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which meate is to the flesh, that is faith to the soule. That which food is to the body, that is the word to the Spirit. So that faith is the bond, which dooth so straightly vnite and knit vs vnto Christ, no otherwise then the members are vnited to the head; whereby we pertake his spirituall graces, as the members of mans body receaue nutritment from the head; and in a word, what good thinges so euer are necessary for our eternal life, doe flow & are derived vnto vs from Christ, as from a most plentifull and wholsom fountaine, and are conueyed vnto vs by the instrument of faith, as by a strong and substaniall Conduit-pipe.

It were too long, and not so pertinent to the purpose, to recite all the properties of this sauing faith, whereof we speake; it may suffice therfore to haue shewed you these few notes, and effects thereof, by the due consideration whereof, it shall be easie for any to examine & try themselues as the Apostle speaketh, vwhether they be in the faith or no; and consequently, whether they be true Christians for the first part of that profesion; namely for matters of beleefe,

which

2, Cor. 13, 5.

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which consisteth (as hath been shewed) not onely in believning whatsoeuer is propounded vnto vs in the holy Scripture, (although that also be a true fayth) but also in the assurance of Gods loue and fauour towards vs wrought in our hearts, by the preaching of the Gospell, & sealed by the holy Ghost : whereby we do firmly perswade our selues, that our sinnes are as vtterly forgiuen vs for Christ his sake, as if we never had committed any, and his righteousness as perfectly imputed vnto vs, as if we had performed the same in our own persons. Wherfore to conclude this first part of our present speech, hee that not onely protesteth with S. Ierome that hee dooth abhorre all sects and names of particular men, as Marcionists, Montanists, Valentinians, and the lyke, (which lyke the builders of Babel) haue built vp Churches, Synagogues, and Conuenticles to gette themselues a name, that men might bee called after them, Marcionists, Montanists, and such others ; hee I say, that loatheth and detesteth sects, and as hee was not baptizid in the name of Marcion, Montan, or Valentine ; but in the Name of Iesus Christ,

*Dial cont.
Lucifernam
num.*

Gene. II.

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Christ, so refuseth hee to be called a Marcionist, Montanist, or Valentian, or by any name of any man vnder heauen: and there withall rejoyceth in the name of Christ to be called a Christian, and giuing all doctrines and Gospels the slip, pitcheth him vpon the doctrine and Gospele of I E S V S , taught by his holy Apostles; he that can captiuate his vnderstanding to the obedience of Christ, to beleue humbly such things as Christ by his Apostles propoſeth to him, albeit his reason or ſence ſhould stand againſt the ſame. And not only ſo, but also perfwadeth and affurth his owne hart and ſoule, that all the mercifull promises that God maketh in his word, doe belong vnto him in eſpeciall, and that hee is one of that number which God hath elecled to ſaluation, and for whose ſinnes Christ Ieſus the ſon of G O D was content to die, and to riſe againe for his iuſtification, hee that findeth himſelfe to be in this fayth, or rather this fayth to be in him; and feeleth the fruites and effects thereof, that is, as they are reckoned by the Apostle. Rom.5. to be at peace with God, to haue ~~a~~ entrance vnto grace, to haue spi-

2, Cor. 10, 9.

Ephes. 3, 17.

Rom. 5, 12.

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spirituall ioy, not onely in prosperity, but euen in tribulation & affliction; to haue hope that maketh not ashamed; and to haue the loue of God shed abroade in his hart by the wor-king of the holy ghost, &c This man (no doubt) is in a most sure case for matters of his faith, and cannot possi-
bly walk awry therein, but may think himselfe a good christian for this first poynt, which is for matters of be-
liefe.

See Page 67 - Ch. 3.

The second part of this Chapter.

THESE followeth the second part of Christian profession, concer-ning lyfe and manners; vvhich is a matter of so much more difficulty then the former, by how many more wayes a man may be led from ver-tuous lyfe then from sincere fayth, wherein there can be no co[n]parison at all, seeing the path of our beleefe is so manifest, (as hath beene shew-ed,) that no man can erre therein but of inexcusable wilfulnesse. VVhich wilfulnesse of error, * the holy Fa-thers of Christes Primatiue Church, did alwayes referre to two principall and originall causes, that is, pride and

* See S. Au.
de vtil.cre.
cap.1, Cyp.
Epist.61.
The two
causes of
heresie.

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and ouer-weening in our owne con-
ceites, and to malice against our Su-
periours, for not gyuing our selues
contentation to the things that wee The doings
desire. Of the first doe proceed new of Precis-
opinions, new glosing, expounding, matiques.
and applying of the Scriptures, pre-
ferring our owne iudgement before
all other past or present ; the con-
tempt and debasing of holy Fathers
and Counsels, and whatsoever proofe
standeth not with our owne lyking
and approbation.

Of the second fountaine are deri-
ued other qualitie conformable to
that humour, as are the denying of
iurisdiction and authority in our Su-
periours, the contempt of Prelates,
the exaggeration of the faults & de-
fects of our Gouernours, the impug-
nation of all Bishoplike dignities or
Ecclesiastical eminency, and especi-
ally of that rule whereunto appertai-
neth the correction of such lyke of-
fenders : and finally, for satisfying
this deuellish and pernicious venime
of malice, those wicked reprobates
doe incite & arme the people against
theyr spirituall Pastours, they kindle
factions agaynst Gods faythfull Mi-
nisters, they devise a new Church, a

new

who is a true Christian.

new forme and gouernment, a new Kingdome and Ecclesiasticall Hierarchie vpon earth, whereby to bring men in doubt or staggering what or whom to beleue, or wherevnto to haue recourse in such difficulties as doe arise.

These two maladies I say of pride and malice, haue beeene the cause of obstinate error in all Heretiques from the beginning, as full well noted that holy and auncient Martyr S. Cyprian, when hee layd so long a-
gore These are the beginnings & originall causes of Heretiques & wicked Scismatiques, first to please and like well of themselues, and then being puffed vp vwith the swelling of

**The obser-
uation of S.
Cyprian.**

Cyp. epist. 65 ad Rogation, pride, to contemne their Gouernours and Superiors. Thus doe they abandon and forsake the Church, thus doe they erect a prophane Altar out of the Church agaynst the Church. Thus doe they breake the peace and vniuity of Christ and doe rebell against Gods holy ordination.

**Many cau-
ses of euill
lyfe.**

Nowe then, as these are the causes eyther onely or principally of erring in our beleefe, most facile and easie (as we see) to be discerned, so of error in life and manners, there are

Who is a true Christian.

are many more occasions, causes, off-
springs, and fountaines to be found.
That is to say, so many in number,
as we haue euill passions, inordinate
appetites, wicked desires, or vnlaw-
full declinations within our mind, e-
very one whereof, is the cause often-
times of disordered life, & breach of
Gods commaundements. For which
respect there is much more set down
in Scripture for exhortation to good
lyfe, then to fayth, for that the error
heerein is more ordinarie and easie,
and more prouoked by our owne
frailty, as also by the multitude of
infinite temptations. Wherfore we
reade that our Sauiour Christ in the
very beginning of hys preaching,
straight after hee was baptized, and
had chosen vnto him S. Peter and S.
Andrew, Iames, and Iohn, and some
other fewe Disciples, went vp to the
Mountaine, and there made his most
excellent, famous, and copious Ser-
mon, recited by S. Mathew in three
whole Chapters, wherein hee talketh
of nothing else but of vertuous lyfe,
pouerty, meekenesse, iustice, purity,
orrowe for sinne, patience in suffe-
ring, contempt of riches, forgiuine
of iniuries, fasting, prayer, repen-
tance,

The effect
of Christes
Sermon.
Math.chap.
6, and 7.

Who is a true Christian.

tance, entrance by the straight gate, and finally, of perfection, holinesse, and integrity of conuersation, and of the exact fulfilling of euery iote of Gods Law and commandements. Hee assureth his Dysciples with great assaueration, that hee came not to breake the Lawe, but to fulfill the same: and consequently, who soeuer shoulde breake the least of hys Commaundementes, and shoulde teach men so to doe, that is, should perseuere therin without repentance, and so by his example drawe other men to doe the like, should haue no place in the kingdom of heauen. A-

Math.5, 20. gayne, hee exhorted them most earnestly to be lights, and to shine by

Math.6, 24, good works to all the world, & that except theyr iustice did exceede the iustice of the Scribes and Pharisees, (which was but extraordinary and externall) they could not be saued, He told them plainly, they might not serue two Maisters in this lyfe, but

Math.7, 13. either they must forsake GOD, or abandon Mammon. Hee cryed vnto them, *Attendite,* stand attent, and

Math.7, 20. consider well your state and conditi-
on, and then againe, *seeke to enter by
the straight gate.* And lastly hee con-
cludeþ,

Who is a true Christian.

dudeth, that the only triall of a good tree, is the good fruite which it yeldeth, without the which fruite, let the tree be neuer so faire or pleasant to the eye, yet it is to be cut downe and burned. And that not euery one that shall cry or say vnto him, Lord, Lord, at the last day, shall be sauued, or enter into the kingdome of heauen, but onely such as did execute in deedes, the will and commandements of his Father in this life. For want whereof, he assured them, that many at that day, who had not only beleeuued, but also done miracles in his name, shold be denied, reieected, and abandoned by him.

Math. 7, 25.

Math. 7, 21.

Which long lesson of vertuous life, being the first that euer our Sauiour gaue in publique to his Disciples then newly gathered together, (as S. Matthew noteth,) (hauing treated somewhat before of poynts of faith, and by some miracles and preaching shewed himselfe to be the true Messias) dooth sufficiently teach vs, that wee must not onely beleeuue in his name and doctrine, but conforme our lyues and actions also to the prescript rule of his commandements.

For albeit in Christian Religion,
faith

Who is a true Christian.

A similitude
touching
faith and
works.

faith be the first and principall foun-
dation where vpon all the rest is to
be stayed and grounded . Yet as in
other materiall buildings , after the
foundation is layde, there remayneth
the greatest labour, time, cost, cun-
ning and diligence to be bestowed,
vpon the framing and furnishing of
other parts that must ensue ; euен so
in this celestiall edifice or building of
our soule, hauing layde on the foun-
dation and ground of true beleefe,
the rest of our life, time, labor, and
studies, is to be employed in the per-
fecting of our life and actions, and
as it were in raysing vp the walls and
other parts of our spirituall building
by the exercise of all vertues, & dili-
gent obseruation of Gods comman-
dements, without the which it will
be to no more purpose for vs to brag
of our knowledge in the Scriptures,
or to say we haue faith, and looke to
be saued as well as other men, then
it will be to purpose, to haue a foun-
dation without a building vpon it, or
a stock or tree that beareth no fruite
Whiche thing S Iames (speaking of
that historicall and dead faith, where-
by the wicked , and the very devill
themselues, beleeeue that there is one

Who is a true Christian.

God) expresseth most excellentlie in
this fit similitude, *As a body without*
spirit is dead, even so (sayth hee) is
faith without worker. *Iam.2.26*

Thys poynt of doctrine of ver-
tuos life & obseruing of Gods cō-
maundements, not our Savior Christ
alone in his Sermon, most manifestly
wryged (as hath beene sayde) but hys
fore-runner also S. Iohn the Baptist,
and his followers the holy Apostles,
whereof the one continually called
upon the people to bring forth fruits
meete for repentance; the other in
all theyr wrytings, & no doubt in all
theyr Sermons after matter of doc-
trine and faith propounded, doe pro-
ceede to exhortation, & precepts of
Christian life. In so much as S. Au-
gustine & other auncient Fathers are
of opinion, that the rest of the Apo-
stles, S. Peter, S. Iames, S. Iohn, and
S. Iude, perceiving the loosenes and
securitie of the people in their times,
directed their writings, eyther onely
or principally to thys ende, even to
perwade and enforce the necessitie
of good lyfe & conuersation among
Christians. Yea and that Saint Paule
himselfe, when hee concludeth that
a man is iustified by fayth without

Math.3.8.

Roms.12.1.

Ephe.4.1.

Rom.3.28.

T. the

Who is a true Christian.

the workes of the Law, doth not ex-
clude the workes of charitie , as ef-
fects and fruities of fayth, which fol-
lowe him that is already iustified in
the sight of God, but hee excludeth
them as causes of saluation , which
goe before him that is to be iustify-
ed. Whereby it appeareth, that Saint
Paule handling the causes of our iu-
stification in the sight of God, is not
repugnant or contrary to S. Iaines,
speaking of the notes and signes
whereby we are iustified : that is, (as

Mat. 12. 37. the word is taken* els where) decla-
red or knowne to be iust or righte-
ous before men.

Celos. 1. 10.

The sum is, that although good
workes are not the caules of our sal-
uation, yet they are the way (as it
were) & the path that leadeth there-
vnto : because by them as by cer-
taine markes, we perceiue our selues
to haue entered , and to haue pro-
ceeded in the way of eternal life. Yea
they are the fruities and effects, wher-
by we testifie and declare both vnto
our selues and to others, the truth of
that fayth which wee profess. And
therefore our Sauiour Christ will eth
vs in the gospel, to let our light shine
before me, that they seeing our good
works,

Iam. 2. 18.

Math. 5. 16

Who is a true Christian.

workes, may take occasion thereby
to glorie our heauenly Father.

And his holy Apostle Saint Iames,
byddeth thole carnall and sensuall
Christians, that stooode so much vpon
the onelie name of Fayth, to shew
him theyr faith by their workes, that
is, they shoulde declare & testifie vnu-
to men (as I haue sayde) the fayth
which they professed, by the fruites
thereof. To men (I say) because men
which iudge but by the outwarde *Matt.7.16,*
appearance onely, cannot know the
goodnes of a Tree, but by the good
fruite which it yeeldeth ; they can-
not discerne the inwarde fayth but
by the outwarde workes. But as for
God, that searcheth the secrets of the
hart and raynes, it needeth not that
wee shoulde shewe him our fayth by
our workes, nor may we looke for iu-
stification at his hands by the best of
them, for then might we haue wher-
of to boast, but there is no boasting
with God, and therfore no iustifying
by workes in his sight. Yet notwith-
standing, the Lord requireth good
workes at our handes, to the end that
himselfe myght bee * glorified, our *1.Pet.1.2.*
needy bretheren releued & * com- *1,Cor.9.*
forted, others gained and wonne by *1.23.*

Who is a true Christian.

our example, to the embracing of the same fayth and Religion which wee professe; our owne fayth exercised and strengthned, and our calling and election made sure and confirmed.

2.Pet. I. 10.

I.Pet.I.18.

I.Cor. 6.20.

I.Cor.5. 15,

Ephe. I.4.

Ephe. 2.10.

Luke. 3.74.

And it is very requisite that the chyldren of God, which are bought vvyth so high a price, as with the blood of Iesus, should glorifie God both in soule and body, because they are redeemed both in soule & body, & not liue vnto themselues, but vnto him which died and rose againe for them. This is the end of our election before the foundations of the world were laid, as the Apostle Paule testifieth, euен that wee should bee holy and blamelesse before him in loue. This is the ende of our creation, as the same Apostle witnesseth, Ephesians, 2.10. Where he saith that wee are Gods workmanship created in Christ Iesus vnto goods workes, wherein hee hath ordained that wee should walke. This is the end of our redemption as old Zachary prophe-cied. Luke, 1,74.75. that beeing re-deemed and deliuered from all our spirituall enemies, and from eternall destruction, whereunto we were sub-iect, wee should serue God without feare,

Who is a true Christian.

fear, in holines and righteousnesse before him all the dayes of our lyfe. Finally, this is the ende of our vocation. For God hath not called vs to vncleannessesse, but vnto holinessse, & as hee that hath called vs, is holy, so must we be holy in all maner of cōuerstation. And it cannot be that they which are truelie iustified, that is to say, made righteous by a liuely faith in Christ, shoulde not also in some measure be sanctified, that is, made holy by a faithfull life in him.

1. Thes. 4.7.

1. Pet. 1.15.

Let not men therfore deceiue the selues with the onely name and shadow of faith, without the nature and substance thereof. Let them not promise vnto the selues euerlasting lyfe, because they know the true G O D, and whom he hath sent Iesus Christ, but let them remember how Christ his Apostle, whom he deereley loued, expoundeth that saying, when hee wryteth. By thys we knowe G O D (*truelie*) if wee keepe his commaundements; and whosoeuer sayth that hee knoweth hym, and yet keepeth not his commaundements, is a lyar, and the truth is not in him. For as it is a true saying, and by all meanes worthy to be receiued, that Christ

John. 17.3.

1. Joh. 2.3.4

1. Tim. 1.15.

Who is a true Christian.

Ihesus came into the worlde to save sinners ; so it is as true a saying , and no lesse worthy to be affirmed, that they which haue beleeued G O D, shold be careful to shew forth good works. S. Gregory vpon the wordes of Christ to S. Thomas. *Blessed are*

Greg.in hom. *they who haue not seene, and yet haue*
2.9.in Euā. *beleeeued,* hath a notable discourse to
John.20. this purpose. If any (sayth hee) infer

heereof, I beleue, and therefore am blessed, and shall be saued, hee sayth truly , if his life bee aunswerable to hys beleefe ; for that a true fayth doth not contradict in manners, the things which he professeth in words. For which cause , S. Paule accuseth certaine false Christians, in whom he found no vertuous lyfe aunswerable

to theyr profession ; that they confessed G O D in wordes, but denied him in theyr deedes . And S. Iohn auoucheth , that who soeuer sayth

hee knoweth God, and keepeth not his comauendements, is a lyer. Which beeing so , wee must examine the trueth of our faith by consideration of our lyfe, for then and not otherwise wee are true Christians , if wee fulfill in works, that wherof we haue

T*itus.1.16.* made promise in wordes. That is, in

J,*John.2.4.* the

Who is a true Christian.

the day of our Baptisme wee promi- What wee
sed to renounce the pompe of thys promised in
worlde, together with all the workes our Baptis-
me.
of iniquity ; which promise, if wee
performe now after Baptisme, then
are we true Christians, and may bee
joyfull. But contrariwise, if our lyfe
be wicked, and contrary to our pro-
fession , it is sayde by the voyce of
truth it selfe. Not euery one that shal
say to me Lord, Lord, shall enter in- *Math.7.*
to the kingdome of heauen . And a-
gaine, why do ye call me Lord, Lord,
and do not performe the things that
I tell you. Here hence it is, that God
complayned of his olde people the
Iewes, saying : *This people honoureth Esay.29,17.*
me with their lips, but their hearts are
far of from me. And the Prophet Da- *Psal.78,*
uid of the same people. They loued *37,37,*
him with their mouth, & with theyr
tongues they lyed vnto him. Wher-
fore let no man presume to say hee
shall be saued, if fayth and good life
be diuorced and put a sunder, which
S Chrysostome noteth, by the wofull
and heauy chaunce and iudgement
that happened vnto him, who in the
gospell was admitted to the feast of
Christian faith & knowledge, but for
lacke of the ornament or garment

Who is a true Christian.
of good life, was most contumeliously depriued of his expectation.

Of whom S. Chrysostomes words
Chrysostom are these. He was inuited to the feast
g, in John. and brought vnto the table, but for
that by his foule garments he dishonored our lord that had inuited him:
he was not only thrust from the table
and banquet, but also bound hand &
foot, & cast into vtter darknes, where
there is eternall weeping and gnash-
ing of teeth.

Wherefore let vs not (deere bre-
theren) let vs not I say, deceaue our
selues, & imagine that our dead and
vnfruitfull faith will saue vs at the last
day: for except wee ioyne pure lyfe
to our beleefe, and in this heauenly
vocation of ours, doe apparell our
selues with the woorthy garments of
vertuous deeds, whereby we may be
admitted at the mariage day in hea-
uen: nothing shall be able to deliuere
vs from the damnation of this mis-
erable man, that wanted his wedding
weede.

Which thing S. Paule well noteth,
2, Cor. 5, 1, 2. when hauing laid, wee haue an euer-
lasting house in heauen, not made
with mens hands, he addeth present-
lie this exception, *Si tamen vestitis et*

Who is a true Christian.

non nudi inueniamur. That is, if we be found at that day well apparelled and not naked. Would God every Christian desirous of his salvation, would ponder well this discourse of S Chirstome.

And so with thys alone to conclude our speech in thys Chapter, without allegation of further matters or authorities, (which are infinite to this effect) it may appear by that which hath already beene sette downe, wherein the true profession of a Christian consisteth; and therby each man that is not partiall, or blinded in his owne affection, (as many are) may take a view of his estate and condition, and frame vnto himselfe a very profitable coniecture, how he is lyke to speede at the last accounting day. That is, what profit or advantage he may expect by his knowledge and profession of christian Religion. For as to him that belieueth soundly, and vwalketh vprightly in his vocation, performing effectually euery way his professed duty, there remayne both infinite and inestimable rewards prepared, so to him that strayeth aside, and swerueth from the right path of faith and life prescribed

The conclusion of
this chapter.

Who is a true Christian.

Unto him, there are no lesse paynes
and punishments reserued.

For which cause, euery Christian
that is carefull of his owne saluation,
ought to fixe his eyes very seriously
vpon them both ; and as in beleefe
to shewe himselfe constant, firme,
humble and obedience ; so in life and
conuersation, to be honest, iust, pure,
innocent, and holy.

And for this second poynt concer-
ning life and maners, hath beene al-
ready handled in my former booke,
(which as I understand is imprinted
in England) I shall neede the lesse to
discourse heereof. But for I haue been
admonished by the wrytings of di-
uers, how my former book hath been
disliked in two speciall poynts ; first,
that I speake so much of good works,
and so little of faith : secondly, that I
talke so largely of Gods iustice, and
so briefly of his mercy, whereby the
consciences of many haue beene of-
fended : let the last chapter going be-
fore of beleefe and life, aunswere the
first, and that which immediatly fol-
loweth serue for the latter obiection,
and so I doubt not, but a Christian
man may be thorowly resolued.

OS SO OS SO OS OS OS OS

OF THE ONLY IM- pediment that is wont to let sinners from Resolution.

*which is the mistrust and diffidence
in Gods mercy, through the multitude
and greeuousnes of theye
sinnes.*

Chap. V I.

2 **A**MONG all other the most
greeuous and pernicious co- Dispaire an
gitations , vvhich in thys ordinarie
world are accustomed to of temptation
fer themselues to a minde in- to the grea-
tangled and loden with great sinnes, test sinners.
this vsually is the first , (through the
nature of sinne it selfe and crafty sug-
gestion of our ghostly enemy,) to
fall into distrust and dispaire of Gods
mercy . Such was the cogitation of
most vnhappy Caine one of the first
inhabitants of the earth , who after
the murther of his owne onely bro- Caine.
ther, and other sinnes by him com-
mitted, brake into that horrible and
desperate speech, so greatly offensiuue
vnto his Lord and Maker, *Mine ini- Gene.4:4
quity is greater then that I may hope
for.*

Dispaire of Gods mercy.

Iudas.

for pardon. Such was in like manner the desperate conceite of wicked Iudas, one of the first of them that were chosen to the peculiar seruice of our Redeemer ; who feeling hys conscience oppressed with manifolde iniuities, and most of all with the prodition of his owne Lord & Maister, tooke no other way of amendment or redresse, but to destroy him selfe both in body and soule, adioyning onely these words, full of miserable distrust and desperation, *I haue sinned in betraying the innocent and iust blood.* By which words and most wretched end, hee more grecuously offended & iniuried his most louing and mercifull Saviour , then by all former iniuities committed against him.

The shyp-wrecke of soules ouer-loden with sinnes.

Prov. 18.

This then (most louing Brother) is the first and greatest Rock, whereat a sinfull soule ouer-burdened with the charge of her owne iniuities, & tossed in the waves of dreadfull cogitations, by the blastes and stormes of Gods thretes agaynst sinners, doth cōmonly make her shipwrack. That is, that most horrible depth and dungion, whereof the holy Scripture sayth ; *The impious man when hee is come*

Dispaire of Gods mercy.

come into the bottome and profundity
of his sinnes, contemneth all. That is the
remediless sore, & incurable wound,
where-with God himselfe chargeth
Ierusalem, when he said, *Insanabilis*
fractura tua: thy rupture is irreme-
diable. And the Prophet Michæas
considering the same people, thorow
the multitude of their wickednes, to
encline nowe to dispayre of Gods
goodnes towards them, brake forth
into this moit pittifull complaynt;
For this wil I weep & lament extream-
ly, I will strip off my clothes & wander Micb. 1.
naked: I will roare like unto Dragons,
and sound out my sorow at Struthions
in the Desert, for that the wound and
malady of my people is desperate.

Ierem. 3:

This is that great and maine im-
pediment, that stoppeth the con-
duits of Gods holy grace, from flow-
ing into the soule of a sinfull man.
This is the knife that cutteth in sun-
der all those heauenly and blessed
cordes, where-with our sweet Lorde
and Sauiour endeuoureth to drawe
vnto repentance the harts of sinners,
saying by his Prophet, *I will pull them* Hoses, 11.
vnto me, with the chaynes of loue and
charity. For by this meanes euery
sinfull conscience commeth to aun-
swer,

The misery
of despera-
tion.

Dissaire of God's mercy.

Jerem, 3.

Epbe. 4.

The thing
wherin God
most de-
lighteth, is
mercy.

swer almighty God; as did Ierusalem, when being admonished of her sins, and exhorted by hys Prophet to amendment of lyfe, she sayde, *Desperataui, nequaquam faciam*, I am become desperate, I will never thinke of any such thing. To which lamentable estate vwhen a sinfull man is once arrived, the next step hee maketh, is, (for auoyding all remorse and trouble of conscience) to engulfe himselfe into the depth of all detestable enormities, and to abandon his soule to the very sinke of all filth and abhominations, according as S. Paule said of the Gentiles in like case, *That by despatre they deliuered themselves ouer to a dissolute life, thereby to commit all madnes of uncleanness.* Which wicked resolution of the impious, is the thing, (as I haue noted before) that most of all other offences vpon earth dooth exasperate the ire of God, depriving his diuine Maiestie of that most excellent property, wherein he chiefly delighteth and glorieth: which is, his infinite and vspeakable mercy. This might be declared by diuers and sundry examples of holy writ, howbeit two onely shall suffice for this present.

The

Dispaire of Gods mercy.

The first is of the people of Israel, not long before their banishment into Babilon; who beeing threatned from God by the Prophet Ieremie, that manifold punishments were imminent ouer their heads, for theyr greeuous sinnes committed agaynst his Maiesty, began (in sled of repentence) to fall to desperation, and consequently, resolued to take that impious course of all dissolute life, alledged before out of S. Paule: for thus they aunswēred God exhorting them by his threats to reforme their wicked liues; *We are now growne despe-
rate, and therefore wee wll beereafter follow our owne cogitations, and every resolution.
one fulfill the wickednes of his own cō-
cēte.* Wherat God stormed infinitely, and brake foorth into this vehement interrogation, *Interrogate Gentes, quis
audinse talia horribilia?* Aske & en-
quire of the very Gentiles, whether euer among them, were heard any such horrible blasphemies.

And after thys, for the more declaration of this intollerable iniurie heerein offered to his Maiesty; bee commaunded the Prophet Ieremic to goe forth out of his owne house, and to gette him to a Potters shop, which

Ierem. 18.

Dissaire of Gods mercy.

A meruailous example of Gods clemency.

which in the village was framing his vesseles vpon the wheele. Which Ieremy hauing done, he saw before his face a pot crushed & broken by the Potter all in peeces vpon the wheele, and thinking thereby that the vessell had been viterly vnprofitable and to be cast away, hee sawe the same clay presently framed againe by the Potter into a newe vessell, more excellent then before Wherat he meruailing, God sayde vnto him ; Dost not thou thinke (Ieremy) that I can doe with the house of Israell, as this Potter hath done with his vessell ? or is not the house of Israell in my hands, as the clay in the hands of this crafteſman ? I will denounce vpon a ſudaine againſt a Nation & kingdome, that I will roote it vp, and deſtroy it, and if that Nation or kingdome doe repente from theyr wickednes, I alſo will repente mee of the punishment which I intended to lay vpon them. And then he proceedeth forward, deſcrling vnto Ieremy the exceeding greefe & indignation which he conſcaueth, that any finner whatſoever, ſhould diſpaire of mercy and pardon at his hands.

The ſecond example is, of the ſame people

Dispaire of Gods mercy.

people of Israell, during the time of their banishment in Babilon, at what time, being afflicted with many miseries for their sinnes, and threatned with many more to come, for that they changed not the course of their former wicked conuersation: they began to dispaire of Gods mercy, & to say to the Prophet Ezechieill that liued banished among them, and exhorted them to amendment vpon assured hope of Gods fauor towards them ; *Our iniquities and sinnes doe lie greeuously vpon vs, & we languish in them, and what hope of lyfe then may we haue ?* At which cogitation and speech, God being greatly moued, appeared presently to Ezechieill, and sayd vnto him. *Tell this people as I doe liue saith the Lord God of Hosts, I will not the death of the impious, but rather that hee shoulde turne from his wicked wayes and liue. Why will the house of Israell die in their sinnes, rather then turne vnto me.* And then he maketh a large & vehement protestation, that howe greeuously so euer any person should offend him, and howe great punishment so euer hee shall denounce against him, yea, if hee had giuen expresse sentence of death

An other example of Gods wonderfull mercie.

Ezech 33.

Dispaire of Gods mercy.

death and damnation vpon him, yet

* **Judgment & iustice to be vsed in true repen-**
tance, that is judgment vpon our selues, & iu-
*Si egredit penitentiam a peccato suo, fer-
ceritque iudicium et iusticiam: that is,
if he repent himselfe of his sinnes, and
exercise * judgment & iustice for the
time to come, all his sinnes that he
hath committed shall be forgiuen him
(sayth almighty God) for that he hath
done judgement and iustice.*

stice toward others. And this now might be sufficient, (albeit nothing else were spoken) for removing this first obitacle and impediment of true resolution, which is the dispaire of Gods infinite goodnes and mercy. Neuerthelesse, for more evident cheering and demonstration of this matter, and for the greater comfort of such as feele themselues burdened with the heauy weight of their iniquities committed against his diuine Maiesty: I haue thought expedient in this place, to declare more at large, this abundant subiect of endlesse mercy, towardes all such as will truly turne vnto him; in what time, state, condition, or age so euer in this life, which shall be shewed and set downe by these fourte points and parts that doe ensue.

Foure parts
of thys
Chapter.

The

Dissaire of Gods mercy.

*The first part, touching the loue that
God beareth towards man.*

First of all, by the infinite and incomprehensible loue that almighty God beareth vnto man, which loue is alwaies the mother of fauour, grace, and mercy. If you deimaund of me in what sort I doe proue that the loue of GOD is so exceeding great towards man, I aunswere as the Cosmographer is wont to doe, who by the greatnessse and multitude of the stremes and Riuers, dooth frame a conieecture of the Fountayne from which they flow. The proper Riuers which are derived, and doe run forth of loue, are good turnes & benefits, which seeing they are infinite, endlessse, and inestimable, bestowed by God vpon man, (as in the place before hath been declared, & the whole vnuersall frame of this worlde doth abundantly beare witnes,) it followeth most evidently, that the origine, fountaine, and wel-spring of all these fauors graces, and good turnes, must needes be infinite, immeasurable, and farre surpassing all compasse of mans vnderstanding.

If

Dissaire of Gods mercy.

Job, 7.

Wisd. II.

The first
cause why
God loueth
vs, for that
he is our
Creator, &
we are his
own works.
Ezech. 18.

If you require of me the cause and reason, why Almighty God should so wonderfully be affected towards man, I can directly yeeld ye none at all, but rather meruaile thereat with holy Job, why so soueraigne a Maiestie should set his heart vpon so base a subiect. Notwithstanding the holy Scripture seemeth to alledge one principall reason of his loue, when it sayth; *Nihil odisti eorum que fecisti, et parcis omnibus, quia tua sunt Domine, qui diligis animas.* That is, Thou (ô Lord) which louest soules, canst not hate those thinges which thou hast made, but dost vse mercy towardes all men, for that they are thine. And the lyke manner of reasoning vseth God himselfe, when he sayth by the Prophet Ezechiell: *Behold, all soules are mine,* and herevpon he inferreth a little after, *Numquid voluntatis mee est mors impii?* Can I haue the will to damne a wicked man, seeing that his soule is mine, created & redeemed by me? as who would say, thys were a case agaynst ali order and equity. And the reason of this maner of speech & argument is, for that every man naturally is inclined to loue the things that be of his

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his owne making. So we see, that if a man haue an Orchard, wherein be great variety of trees and plants, yet if there be but one of his own peculiар grafting, that florisheth and prospereth well: he taketh more delight therein, than in any of the rest, for that it is his owne workmanshipe. So in lyke manner, if a man haue a Vineyard of his owne planting and trimming. For which respect the holy Prophet Dauid, finding himselfe and the whole kingdome of Iury in great affliction & calamity, thought no other meanes so forcible to draw God to compassion and commiseration of their case, as to cry out to him in this manner; *Thou which governest Psalm, 79.*

Euery man
giuen to
loue hys
owne.

*Israell, looke towards vs and be attent.
Thou hast brought foorth a Vineyard
out of Egipt, thou hast purged the same
from Gentiles, and hast planted it.
Thou O God of all power, turne towards
vs, looke vpon vs from heauen, and vi-
site this thy Vineyard, which thine own
right hand hath planted. The lyke
manner of perswasion vsed the holy
Prophet Esay to mooue God, when
he said; *Looke vpon vs, I beseech thee,
O Lord, which are the worke of thine
owne hands.**

But

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Job, 10.

The confidence of
Job, in that
God had
made him.

But aboue all other, the blessed man Job, standeth as it were, in argument and disputation vwith God about this matter, saying, haue not thy hands made me? haue they not framed mee of clay and earth? hast not thou compaected me as cheese is made of milke? hast not thou kny my bones and sinewes together, and couered my flesh with skinne? hast not thou giuen me lyfe, and conserued my Sprit with continuall protection? howsoeuer thou seeme to dissemble these matters & hide them in thy hant, yet I know that thou remembretest them all, and art not vnmindfull of them. By which wordes this holy man signified, that albeit God suffered him greatly to bee tempted and afflicted in this lyfe, so far forth as he might seeme to haue forgotten him, yet was he well assured that hys diuine Maiestie could not of his goodnes forsake or despise him, for that he was his creature, and the proper workmanshipe of hys owne hands. In which very name of *workmanship*, holy Dauid tooke such great comfort, considering that the workman cannot choose but be loving and fauourable towardses his
owne

Distraine of Gods mercy.

owne worke, (especially so excellent and bountitull a workman, as is almighty God towards a worke made as man is, to his own shape and like-nes,) that in all his necessities, yea euen in hys greatest infirmities of flesh, and most greeuous offences committed agaynst his Maiestie, hee conceaueth most assured hope of mercy and pardon, vpon this consideracion, that he was his workmanship, and consequently well knowne to his diuine wisedome, of how bricke & infirme a mettle he was made. For thus at one time amongst other, hee reasoneth of this matter. Looke how far distant the East is from the West, so far off hath God remoued our iniquities from vs. Euen as a Father dooth take compassion of hys own children, so doth the Lord take mercy vpō vs, for that he wel knoweth the mould wherof we are made, and doth remember that we are nothing else but dust.

The assured
hope David
had, in that
he was gods
workman-
ship.
Psalms, 102.

In which discourse, the holy Prophet maketh mention of two things that did assure him of Gods mercy, the one, that God was his Creator, and Maker, and thereby priuy to the frailty of his constitution and nature,

the

Dispaire of Gods mercy.

the other, that hee was hys Father, whose property is to haue compassion on his children; and this is a second reason, more strong & forcible

The second reason of assurance of Gods loue, for that he is our Father. blc perhaps then the former, why e-
very man may bee most assured of pardon that hartily turneth vnto almighty G O D , considering that it hath pleased his diuine Maiesty, not
only to be vnto man a Creator, (as he is to all other thinges,) but also a Father, which is the title of the greatest loue and coniunction, that nature hath left to things in this world.

Whereof a certaine Philosopher said well, that no man could conceaue the loue of a Parents hart, but he onely that had a child of his owne. For which respect, our Sauiour Christ to put vs in minde of this most feruent loue; and thereby as it were by one fire to enkindle another within our harts, did vse oftentimes and ordinarily, to repeate this sweete name of Father in his speeches to his followers, and therevpon founded diuers most excellent and comfortable discourses; as at one time when he exhorted them from ouer much care and worldly solicitude; hee addeth this reason; *Your Father in heauen,*

*Math.5, 6,
7, 8, &c.*

Math.6.

know-

Dispaire of Gods mercy.

knoweth, that you have neede of these thinges. As vwho woulde say, hee knowing your wants, & being your Father, you shall not neede to trouble your selues with two great anxietye in these matters, for y a Fathers heart cannot but bee prouident and carefull for his Chyldren. The lyke deduction maketh hee in the same place, to the same effect, by comparsion of the byrdes of the ayre, and other irreasonable creatures : for which, if God doth make (sayth he) so abundant prouision, as all the whole worlde may witnesse that hee doth: much more carefull wil he be to prouide for men that are his own chyldren, which are more deere unto him then any other terrestriall thing created.

All which speeches and reasons of our Saviour, are deriuied from the nature and propertie of a Parent, which cannot but affect & loue hys chyldren ; especially such a Father, whom Christ calleth celestiall, who in thys perfection of true fatherlie loue, so far exceedeth all earthly Parents put together, as in power, clemencie and goodnes, almighty God surpasseth the infirmitie of his feeble

What a Fa-
ther God is.

Dissaire of Gods mercy.

Gala, 4,

creatures. Such a Father, as hath not onely giuen lyfe and beeing vnto hys chyldren, but also (as Saint Paule sayth,) hath poured into their hearts the diuine spirit of his onely eternall Sonne, styring them vp to most assured confidence & iuincible hope in hys fatherly goodnes and protection. And vpon assurance of thys hope, haue as well sinners as Saintes, from the beginning, fled vnto him confidently vnder this title of paternitie, and neuer were deceiued. So the Prophet Esay, as well in his owne name, as in the name of the sinfull people of Israell, doubted not to cry,
Thou art our Father, Abraham hath

*Christes cō- not knowne vs , and Israell is igno-
fortable emb- rant of vs : Thou O Lorde, art our Fa-
bassage. ther, thou art our Redeemer. And to*

John. 20.

*confirme thys assuraunce vnto vs , Christ sent that most sweete & com-
fortable embassage vnto his Disci-
ples, prently vpon his resurrection ;
Goe and tell my bretheren , that I doe
ascend vnto my Father, and vnto your
Father : vnto my God, and vnto your
God. By which words of Father, and
God, the one of loue and the other
of power ; the one of will, the other
of abilitie, hee tooke away all doubt
of*

Dispaire of Gods mercy.

of no speeding, from each man that should make recourse to this merci-
full Lord and Father. God himselfe
also, after many threates vsed by the
Prophet Ieremie, against the people
of Irael for their sinnes, in the end,
least they shoulde dispaire, turneth a-
bout his talk, and changeth his stile,
assuring them of many graces & fa-
vours, if they woulde returne vnto
him; telling the house of Irael, that
hee had loued her from the begin-
ning, and had sought to drawe her
vnto him by threats, to the end hee
might take mercy vpon her, & that
now he intended to build her vp a-
gaine, to adorne her with ioy & ex-
ultation, to gather her chyldren from
all corners of the earth, to refresh
them with the waters and Riuers of
life, and all this (faith hee) *Quia fac-*
tus sum Israels Pater. For that I am
become now a Father to Israel. And
in the same place to wicked Ephra-
im (the head City of the rebellious
kingdome of Samaria) hee layth, *E-* *Ierem. 31.*
phraim is become my honorable sonne,
my delight, and dearely beloved child,
therefore my bowels are moued with
compassion vpon him, & in abundance
of mercy will I take vittie of him. So

How great-
ly the re-
spect of a
Father mo-
ucth God.

Dissaire of Gods mercy.

much attributed God to this respect of being a Father vnto Itraell and Ephraim, and of their beeing his chyl-dren ; for that this cause onely (notwithstanding their infinite enormous sinnes) his bowels of endlesse mercy were moued with loue and compas-sion towards them.

And these are those tender & mercifull bowels , which holie Zacharie Father to S. John Baptist, protesteth to be in almighty God towards man-kind that had offended him. These are those which were in that good old father mentioned in the golspell, who beeing not onely offended but also abandoned by his younger son, yet after he saw him returne home againe, notwithstanding he had wasted all his thrifte and substance , and had wearied out his bodie with wicked life, he was so far of from disdayning to receiue him, as he came forth to meete with him, fell vpon his necke and kissed him for ioy ; adorned him with newe apparrell and rich Iewels, prouided a solemnne banquet for him, invited his friends to bee merry with him , & shewed more exultation and tryumph for his returne, then if he had neuer departed from hym.

By

Luke, 1,

Luke, 16,

The fathers
liberall hart
to the pro-
digall Son.

Dispaire of Gods mercy.

By vvhich parable , our Sauiour Christ endeuoured to set forth vnto vs the incomprehensible mercie of his heauenly Father towards sinners, in which respect hee is trulie called by his Apostle, *Pater misericordiarū*, *2.Cor. 1.* the father of mercies. For that (as S. Bernard well noteth) this sea and Ocean of mercies, doth flow peculiarlie from the hart of a Father, which cannot bee sayde so properly of the Gulfe and depth of his iudgements. For which cause he is called in scripture the God of iustice and reuenge, *Psal. 35.* and not the Father. And finally, this blessed name of Father in God,doth import vnto vs by Gods owne testimony, al sweetnes, al loue, al friendshyppe, all comfort, all fatherlie prouidence, care & protection; all certaintie of fauour, all assuraunce of import. What the name of Fa-

*Ber Ser. 5.
de natal.*

And in thys poynt his diuine Maiestie is so forward and vehement, to giue vs assurance, that being not content to set forth his loue vnto vs by the loue of a Fathers hart, hee goeth further, and protesteth vnto vs , that his hart is more tender towardes vs,

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in thy behalfe, then the hart of any mother can be to the onely chyld & infant of her owne wombe. For thus he saith to Sion, which for her sinnes began to doubt least hee had forsaken her; *Can the mother forget her owne infant, or can shee not be mercisfull to the childe of her owne wombe?* If she coulde, yet can I not forgette or reicel thee: Behold, I haue written thee in the flesh of mine owne handes. And thys for so much as G O D is called our Father.

The thyrd argument of Gods loue, the giving his sonne for vs.

There remaineth yet a third consideration, which more setteth forth Gods inestimable loue, then any of the other demonstrations before handled. And that is, that hee gaue the lyfe and blood of his onelie begotten and eternall sonne, for purchasing & redeeming vs when we were lost; a price so infinite and inexpiable, as (no doubt) his diuine wisedome would never haue giuen, but for a thing which hee had loued aboue all measure. Which our Sauour hymselfe that was to make the payment, doth plainly signifie, and therefore also seemeth as it were, to wonder at such a bargaine, when hee layth in the Gospell; *So deereley hath God*

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God (my Father) loued the world, that
hee hath giuen for it his onely begotten
Sonne. In which wordes he ascribeth
this most wondersfull dealing of hys
Fathe, vnto the vehemencie and
exceeding abundance of loue, as
dooth also his dearest Disciple, and
Apostle S. Iohn, saying: In thys ap-
peareth the great loue and charity of *I, John, 4.*
God towarde vs, that hee hath sent
hys onely begotten Sonne into the
world; to purchase life for vs. In this Christ was
(I say) made evident his exceeding giuen for
charity, that we not louing him, hee loue.
loued vs first, and gaue his own Son
to be a ransom for our sins. Where-
vnto also the holy Apostle S. Paul a-
greeth, admiring in like manner the
excessive loue of god in these words;
God doth interuaileously commende *Rom. 5.*
and set foorth his great loue vnto vs,
in that we being yet sinners, he gaue
his son to the death for our redemp-
tion. And in another place, training
out, as it were, a meature of Gods
mercy by the abundance of his loue,
sayth thus; God who is rich in mer-
cie, through the exceeding loue
which hee bore vnto vs, wee being
dead in sinne, he reuiued vs in Christ,
and rayled vs vp euен vnto heauen,

Ephe. 2.

Dissaire of Gods mercy.

making vs to sitt downe there with him, to the end he might declare to all ages & worlds ensuing, the most abundant riches of his grace and goodnes towards vs.

This was the opinion of that noble Apostle S.Paul, &c of all his coequall, Apostles, Euangelists, Disciples, and Saints ; and this worke of our redemption, proceeded only from the inflamable forme of Gods immeasurable loue. And therefore to make no other conclusion heereof, then that which Saint Paule himselfe doth make, If God haue not spared his owne proper and only begotten son, but hath giuen him vp to death for gaining vs vnto him, how can it be, that with him hee hath not giuen vs all other things. If when we were his enemies, and thought not vpon him, hee sent to seeke vs so diligently, by such a messenger as he loued so derryly, allowing him to lay downe a price for vs which hee so infinitely esteemed: what shal we think that he will doe vnto vs now, (we being made his owne by our redemption,) if wee returne willingly vnto him : when our receauing shall cost him nothing else, but onely a mercifull looke vpon

The conclusion of
this point,
made by
S.Paule.
Titus, 3.

Rom.5.

Dispaire of Gods mercy.

pon vs: which is not so much from the infinite bowels of his bottomlesse mercy, as is one drop of water from the most huge gulfe of the maine Ocean Sea.

And this shall suffice for the first poynt of Gods loue, declared vnto vs by the three most sweet & comfortable names and respects of Creator, Father, and Redeemer.

*The second part: howe God expreſſeth
his loue towards ſin-
ners.*

Next after which, wee are to consider in what manner God is accustomed to expreſſe & declare this loue of his, in his dealings and proceedings towardes sinners. And first of all the wise man (hauing had long experience of this matter,) beginneth to describe and ſette foorth in thyſort, ſaying vnto God himſelfe, *Thou (O Lorde) dooſt diſſemblē the finnes of men, to giue vnto them time of repenteſce.* And then, when they will not vſe this benefite of his forbearing, but will needes enforce him to puniſh and correct them, he ſaith further of thyſ correction: *Such as wilful-*

Distraine of Gods mercy.

Wisd. 12.

wilfully doe runne astray (O Lord) and
will not turne vnto thee, thou d^e & correct
them sweetly by little & litle, ad-
monishing & exhorting them to leue
their sinnes, and to beleue in thee.

Two rare
poynts of
clemencie
in God.

Esay, 30.

These two poynts then of exce-
ding clemency, by the testimony of
the wise man, are found in almighty
God, first to winke at the wicked life
of men, & to expect their conuersion
with vnspakeable patience and lon-
ganimity, according as also the Pro-
phet Esay beareth witnes, adioyning
the cause therof in these words ; *The
Lord dooth attend your conuersion, to
the end he may take mercy on you, and
thereby be exalted.*

And secondly, for the same respect,
when he is enforced by reason of his
justice to chastise them, yet doth hee
the same with such moderation and
mildnes, as alwaves in this lyfe, he re-
serueth place of pardon.

*Tert in A-
pol. cap. 2.*

And vnto these two, wee may ad-
ioine yet a third property of his mer-
cie, more admirable (perhaps) then
the former : which is, (as Tertullian
excellently noteth) that he being the
party offended, yet first and princi-
pally desirith reconciliatiōn ; hee ha-
ving receaued the wrong and iniury,

yet

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yet doth hee most busily intreate for amity and attonements. And where-
as in all right and equity, hee might deny vs pardon, and for his power take reuenge of vs at his pleasure, yet doth hee not onely offer vs peace of his owne accord, but also sueth vnto vs by all meanes possible to accept therof, humbling (in a certaine manner) his diuine Maiesty to our basenes and vtility : and behauing himselfe in this respect as a Prince that were en-
amoured of his bondslauue and abieet seruant.

God that is
offended,
seeketh at-
tonement
with vs.

Thys might be declared by many of hys owne speeches and doings in holy Scripture ; but one place out of the Prophet Esay shall serue for all ; where Almighty G O D so earnestly wooeth the cōuercion of Ierusalem, as no louer in the worlde could vitter more signes & testimonies of a hart inflamed and sette on fire with loue, Gods woo-
then hee dooth towardes that City ing of Ieru-
which so highly had offended him. salems.
For first, after many threats powred out against her , if shee did not re-
turne, least shee might perhaps fall in-
to dispaire, he maketh this protesta-
tion in the beginning of his speech,
Indignatio non est mihi, &c. Angry Esay, 25.

Dissaire of Gods mercy.

His prote-
station.

His cuncta-
tion.

His chiding.

His fayre
speech.

I am not (ô Ierusalem) but whatso-
euer I haue spoken, I haue spoken of
good will and loue. Secondly, hee
entreth into this dispute, and doubt
with himselfe about punishing her for
her sinnes, what shall I doe? Shall I
tread her under my feet and put her to
the fire? or els will she stay my puissant
hand, and make peace with me, will she
(I say) make attonement with mee?
After which doubt and cunction,
he resolueth himselfe to change his
manner of stile, and to fall a little to
chide with her, and then hee sayth,
*Harken O yee deafe inhabitants of Ie-
rusalem, looke about yee, ye blind folke
that will not see: who is blinde and
deafe but my seruant, that will not re-
gard or listen to the messengers which I
send? O thou which hast open eares,
wilt thou not heare?*

And then a little after hee begin-
neth to smooth and speake fayre a-
gaine, saying; *Euer since thou hast
beene gracious & glorious in mine eyes
I haue loued thee, & for thy soule will
I give whole Nations. Feare not, for
that I am with thee. Where with she
beeing little or nothing moued, he
returneth to a sweet maner of com-
plaint, saying; *Thou hast enthralled**

Dispaire of Gods mercy.

me by thy sinnes, and with thine inqui-
ties thou hast greatly afflicted mee.

His com-
plaint.

Which being sayd, & she somewhat
moved thereby to loue him as it see-
meth, hee turneth vnto her with this
most comfortable and kind speech;

His kind
speech.

*I am he, I am he, which cancellereth thine
iniquities for mine owne sake, and will
never thinke any more upon thy sinnes.*

All which being done, and they now
reconciled, and made fast friends to-
gether, his diuine Maiesy beginneth
a very louing conference (as it were)
and sweet expositulation with her, say-
ing in these words, *Call thou to me-
mory the thinges that are past, and let
vs iudge our selues heere together. Tell
me if thou haue any thing wherby thou
mayest be iustified. Thy first Parent
was a sinner, &c.*

His conse-
rence.

Wherat she being ashamed, & ha-
ving nothing in the world to answer
for her selfe: almighty God comfor-
teth her, and knitteth vp the whole
matter in this most kinde and amia-
ble sort. Feare not, for I will poure
out my sprit vpon thee, and vpon
thy seede, and my benediction shall
be vpon thine of-springs; thy chil-
dren shall bud vp and florish as wil-
lows planted by the water side. This

His sweet
conclusion.

Sayth.

Dissaire of Gods mercy.

Sayth the Lord and King of Israel, the
Lord of hoasts that is thy redeemer:
I am the first and the last and besides
me there is no other God. Be mind-
ful of this thou house of Iacob, I haue
dissolued and discipiated thy sinnes,
as a cloud is dissolued in the ayre; be
mindfull of this, and haue an assured
confidence. Thus far continueth the
treaty betweene God and his City
of Ierusalem.

A considera-
tion vpon
the former
treaty of
God with
Ierusalem.

And now tell me (deere Christian
brother) whether it be possible for a-
nie heart or tongue in the worlde, to
conceaue or exprefle more wayes or
significations of most vehement
good will & burning affection, then
of Gods part in this treaty hath been
declared? What louer or enamoured
person vpon earth, what passio-
nate hart could woe more earnest-
ly, sue more diligently, solicite more
artificially, complaine more pittifullly,
expostulate more amiably, conferre
more intrinsically, remitte offences
more readily, offer benefits more ab-
undantly conclude more sweetly,
and giue more pregnant testimonie
of vnfayned loue, or more assured
certainty of eternall league and ami-
ty, then doogh Almighty God vnto
this

Dissaire of Gods mercy.

this Nation that so greeuouslie had offendid him? who will not confess now with the Prophet Dauid, *That sweet and mercifull is the Lord, and his miserasations spread ouer all the rest of his most wonderfull works.* Who will meruaile if the same Prophet made a vow, that his euerlasting song should be of the mercies of this his Lorde and Maker?

But yet this thing is made much more apparent, by that which lyys diuine Maiestie did afterwardes to the same people in the dayes of Ieremie the Prophet (aboue an hundred yeeres after this Treatie in the time of Elay) at what time God being resolved to destroy them & their Citie, for their obdurbation in their sins, when the houre of execution drewe neare, his bowels of mercy were so touched with cōmiseration towards them, as he called to Ieremy, & comaundered hym once agayne to goe vp to the Temple gate, where all the people did passe in and out, & there with a loude voyce to cry as followeth; *Heare yee the word of God, o all you of Iuda, that doe passe in and out by these gates;* Thus sayth the Lord of Hostes, the God of Israel, yet doe

Psalm, 144.

Psalm, 16.

Gods tender loue to Ierusalem whē he was to destroy it.

Ierem. 7.

Dissaire of Gods mercy.

doe you amende your wayes, and I will dwell in this place with you, &c. And when this exhortation and blessed endeuer of almighty God, could not mooue or profit them any thing at all, then his vnspeakeable goodness beganne with sharpe threatnes in this manner ; My fury and indignation is gathered together against this Citty, and vpon the inhabitants, and vpon the very beasts & cattell thereof, as also vpon the fruite and trees of this Region. The carkases of this people, shall be foode to the birdes of the ayre, and to the beasts of the field, theyr enemies shall come and cast foorth of theyr Sepulchers, the bones of the Kings and Princes of Iuda ; the bones of theyr Priestes, Prophets, and inhabitants ; and shall dry them at the sunne, and cast them out into the dunghill. After all which long and dreadfull commination, he altereth his speech presently agayne, and sayth with a very lamentable and pittifull voyce . And will not he that is fallen (notwithstanding all this) rise uppe againe ? Will not hee that is departed from mee, returne vnto mee againe ? O, why dooth my people runne from me so obstinately ? By which lo-

Jerem. 7.

Jerem. 8.

A pittifull
complaint.

Dissaire of God's mercy.

wing complaint, and infinite other The won-
meanes of mercy that God vied to derfull pro-
that people, when no amendment ceeding of
at all could be procured, hys diuine God with
Maiesty was enforced to call Nabu- Ierusalem.
chodonzozer K. of Babilon before the
walls of Ierusalem, to destroy it. But
euен nowe also consider the bowels
of his vnspeakeable mercy. For ho-
ping that by this terror they might
perchance be stirred vp to conuersi-
on, hee sent Jeremy the Prophet to
them agayne, with this embassage,
Tell the inhabitants of Ierusalem, will
yee not yet receaue discipline and obey Jerem. 35.
my words? Wherat those gracelesse
people were so little moued, as they
tooke Jeremy and cast him into pri-
son for his message, and thereby ex-
asperated most greeuously Gods fur-
ther indignation against them. Not-
withstanding all which, his incom-
prehensible clemencie vwoulde not
thus abandon them: but comman-
ded holy Jeremy to write out all his
threates and promises in a booke to-
gether, and to send the same vnto
them, forth of the prison where hee
lay, by his seruaunt Baruch, to bee
read in their hearing; and so he did.
Wherof when Ioakim the king had
vnder-

Jerem. 36.

Dispaire of Gods mercy.

understanding : hee commaunded Baruch to be brought into his presence, and there to reade the Booke by the fire side, (as the Scripture no-
teth.) And when hee had heard but three or foure Pages thereof, hee cut them out with a penknife, and threw the whole book into the fire, and so consumed it. At which obstinate and impious dealing, albeit Almighty God were exceedingly offended, yet commaunded he the same booke to be indited & written againe, in much more ample manner then before, thereby (if it had beene possible) to haue stirred vp and gained that people vnto him. But when this by no means in the world could be broght to passe : then permitted his diuine Maiestie, the whole City to be de-
stroyed, according to hys former threates, and that rebellious people to be led away captiue in bondage to Babilon. In which place and mi-
sery (notwithstanding theyr demer-
its) his infinite mercy could not forsake them, but sent hys Prophet Ezechiell, as also Baruch vnto them, with extreame complaunt of theyr obdurbation : and yet offering vnto them mercy and pardon eu'en then,

**The obsti-
nacy of the
Jewish Na-
tion.**

Ezech. 23.

Dissaire of Gods mercy.

if they would repent.

And vwhat more vvonderfull clemencie then thys, can possibly bee imagined deere Christian brother?

May in reason any man euer nowe *Ezech. 2.* enter into doubt or disaire of Gods Epithetons mercy, howe great and greeuous so giuen by euer the burden of his sins be, when God to the hee considereth this proceeding of people of his eternall Maiestie with the people God.

of Israell, for so many yeeres and ages together: vvhom himselfe calketh notwithstanding, *Gentum Apostolicem dura facie & indomabili corde*. An apostolicall Nation, of a shamelesse countenance and incorrigible disposition? Can G O D devise any more effectuall and forcible meanes, to erect and animate a sinner confidently to returne vnto him, then are these? And yet (gentle reader) for thy further comfort and encouragement in thys behalfe, I will adioyne one thing more, which doth exceede and passe all reason & reach of humaine imagination, and thys A wonderis, that G O D promiseth to a sinner full poynt, that faithfully will returne vnto him, not onely to forget and vtterly extinguish all memory of hys former iniquities, but also to make more ioy

Dissaire of Gods mercy.

joy and triumph at his conuercion,
and to loue and cherish him more
tenderly at his returne, then if hee
had never fallen or departed from
his seruice. This God himselfe signifieth
by the Prophet Esay, when hee
saith; *Call vnto Ierusalem speake vnto
her hart* (that is, comfortably,) for
*that her iniquity is forgiuen, shee hath
receaued double at Gods hands for all
her sins committed.* And more plainly
in another place by the same prophet,
*The light of the Moone shall be as the
light of the Sunne: and the light of the
Sunne shall bee as the light of seauen-
dayes, seauen times put together, when
God shall binde vp the wounds of his
people, and heale their sores.* And to
this purpose doe appertaine directlie
those most wonderfull Parables of
our Sauiour in the Gospell, concer-
ning the extraordinary joy and fea-
sting that the carefull woman made,
when she had found againe her groat
that was lost, & the good sheepheard,
when he brought backe the sheepe
that was astray: and the mercifull fa-
ther when he receaued home his Son
that before had abandoned him.
And to the same purpose doth it also
pertaine, that in the Prophet David

God

Esay, 40.

What ioy
there is
made at a
sinners con-
uercion.

Esay, 30.

Luke, 15.

Dissaire of Gods mercy.

God glorieth especially in the seruice *psalm, 57.*
of those people, that before had not
knowne him. And this shall suffice
for this second poynct, to shew what
wonderfull meanes almighty God
doth vse, in setting forth his mercy,
for allurement of sinners vnto repen-
tance.

*The third part : what assurance God
giueth to them that repent.*

AND so hauing declared what ex-
ceeding great loue & mercy God
beareth towards man, and how effec-
tually hee expresteth the same by his
swynge vnto sinners for their conuersi-
on ; it followeth that wee should in
this third place, examine some-what
more in particulers, what certaine as-
surance his diuine Maiesty giueth, of
vndoubted pardon and full remission
of theyr sinnes, to all such as vnfai-
nedly shall resolute theselues to make
their refuge vnto him.

Which thing, albeit euery man by
that which before hath beeene trea-
ted, may suffiently conceave, yet
for the importance of the matter, it
shall not bee amisse in this place al-
so, to adde a word or two, for more
plaine

Dispaire of Gods mercy.

The promises of God
to sinners
that repent.

Ezech. 18,
33,34,37.

plaine and evident demonstration
beere. And thys shall be done by
setting downe both the wordes and
deedes, that is both the promises and
performance which almighty God
hath vsed & exercised in this behalfe,
to all such as haue offended hym
whatsoeuer. And for the first, which
are his promises, most apparant it is
as well by the thinges which before
haue beeene discusſed, as also by the
whole course body, and drift of holy
Scripture, that the promises of mercy
and pardon which his diuine Maie-
ſtie hath made to sinners, and where-
vnto by his sacred word, hee hath in
a certayne manner obliged himſelfe,
are both manitold, vehement, abſo-
lute, reſolute, and vniuersall. *Whoso-*
ever ſhal depart from his wicked wayes,
and turne vnto mee, sayth Almighty
God, I will receaue him. Behold, the
vniuersality of all people and persons,
without excluding any. And then
further, *At what time ſo euer an im-*
pious man ſhall returne vnto me, from
his impiety, his wickedneſſe ſhall not
hurt him, sayth the Loorde G O D of
Hoft. See the vniuersality of al times
and ſeasons without exception. But
yet harken what god addeth beſides.

Lentus

Dispaire of Gods mercy.

Leaue off to doe peruerstie, (sayth hee
vnto the Iewes, &c) And then doe you
come and finde fault with mee if you
can. For if your sinnes were as red as
Scarlet, they shall be made as white as
Snowe, &c Consider the vniuersalitie
of all kinde of sinnes, be they ne-
ver so greeuous, so horrible, or hay-
nous. And finally, God talking to a
soule that hath oftentimes fallen and
most infinitely offended him, hee
saith thus: It is a common receaued
speech, that if a woman depart from
her husband, and doe ioyne her selfe
to another man, she may not returne
to her first husband agayne, for that
shee is defiled and made contami-
nate. And yet whereas thou hast de-
parted from me, and hast committed
fornication with many other louers,
doe thou returne vnto mee againe,
and I will receaue thee, saith Almigh-
tie God.

Essay. I.

Ierem. 3.

By which wordes is expressed the
fourth vniuersalitie, contayning all
states, qualities, and conditions of
men, how many wayes, or howe of-
tentimes, or howe contemptuously
so euer they haue committed sinnes
agaynst his diuine Maiestie. And
what may be added nowe more vn-

Dissaire of Gods mercy.

to this? vvas there euer Prince that made so large an offer to his subiects? or was there euer Father that gaues so ample and vniuerall promise of pardon vnto his children? Who can now mistrust himselte to be excluded from this assurance of mercy, wherein all sorte of people, all kinde of sinners, all times and seasons, all states and qualitie of sinners are comprehended? O most miserable & unfortunate man, that excludeth himselfe, whom God excludeth not. What is there in this generall and vniuerall promises, whereof any man in the world should haue pretence to make any least doubt or question? Of the meaning (perhaps) & intent of him that promiseth; ô deere brother, it is onely loue and charity; and consequently cannot deceave vs.

Of the trueth and suretie of hys promises? It is infallible, and more certayne then heauen and earth put together. Of the power that bee hath to performe his promises? it is infinite, and not restrayned by anie bounds or limitation: vwhereof then may we doubt? or in which of these three poynts may wee not conceave most singuler consolation? Hearc

**Foure vniuersalities
in Gods
promises
to sinners.**

**3, Poynts
of great
comfort.**

Dispaire of Gods mercy.

the cōfortable meditation that bles-
sed S. Bernard made vpon theſe three
particulars which we haue now men-
tioned. *Tria considero* (ſaith hee) in Bern.ſer. in
quibus tota ſpes mea conſiftet, charita- ver. Psalme.
tem vocationis, veritatem promiſſionis, miseric. Do-
poteſtatem redditionis. &c. in ater. Can.

That is, I do conſider three things
(ſayth thys holy man) wherein al my
hope conſifteth, and whereby it is
made inuincible. First, the exceeding
loue and charitie of him, that calleth
me to him by repentance, ſecondly,
the infallible truth and certaintie of
his promiſe which he maketh to me
of pardon and mercie; thirdlie, the
endelleſſe power and abilitie hee hath
to performe what ſoeuer hee promi-
ſeth. This is that triple or three fold
rope and chaine which holy Scrip-
ture ſaith is hardly broken, for that
by this rope let downe vnto vs from
heauen (which is our Country) in- Eccle. 4.
to this world, that is our prison, wee
may ascende and mount vp (if wee
will) euuen to the fight and possessi-
on of Gods eternall kingdome and
beauenly glory. Thus far that bles-
ſed Father.

But nowe to the ſecond poynt, if How God
we conſider how faithfully alnigh- hath perfor-

Dissaire of Gods mercy.

med hys
promises to
sinners that
have repen-
ted.

tie God hath put in execution those promises of his from time to tyme, and how no one man vpon earth (so many ages as the world hath continued) was euer yet frustrate of thys hope, in making his conuersion vnto his Maiestie, if hee made it from his hart; wee shall find further cause for vs to confide. For so much as it is not probable, or in reason to be imagined, that hee which never failed in times past, will breake his promise for the time to come, especially seeing nowe in Christianitie, when we haue thys aduauntage aboue other former times (as S. Iohn dooth also note) that hee who was and is our Judge, is become also our aduocate to pleade our cause.

2. John. 2.

Neuer sin-
ner repen-
ted that was
not pardo-
sed.

Cast backe thine eyes then my louing Brother, and make a view of all ages, times and seasons past and gone. Begin from the first creation of the world, and come down-warde euuen vnto this day: and examine indifferently whether in all thys vvide compasse of times, persons, places, and most greeuous offences committed against his diuine Maiestie, there were euer yet any one sinner vpon earth, that returned vnfainedly, and

was

Dissaire of Gods mercy.

was not receiued. The sinne of our first Parents was presently forgiuen vnto them, vpon theyr first signification of grecce and sorrowe for the same. And not onely this , but our Sauiour also Iesus Christ was promised to be sent , for restoring them and theyr posteritie to the glory and felicitie which by theyr fall they had lost. After this, vntill the time of Abraham and of the people of Israell, as some workes of Gods iustice are recorded in holy writ, that were exercised vpon irrepentant offenders, so are there many more celebrated of his mercy ; and only two persons in particular are mentioned , vwho notwithstanding some sorrow which they seemed to haue of theyr offences, were yet reiected ; the first wher of was the murtherer Caine, who at the beginning denied his vvickednes vnto God, and then being convicted, dispaire of remission . The second was Esau, whom Saint Paule calleth a prophane fornicator , who found no place of repentance, albeit with tears he sought the same. Wher of S. Chrisostome giueth the reason upon these wordes ; For this cause Esau and obtayned not pardon , for that bee did

Adam and
Eue.

Gene. 3,

The reiection
of Caine
and Esau.

Hebr. 12,

Chris. hom.
80. de penit.
ad pop. antio-

*Dispaire of Gods mercy,
not repents as he shoulde haue doone, his
teares proceeding rather of anger and
temptation, then of true sorrow.*

When the people of Israell came to be a distinct Nation, & to be governed by Gods appointment, howe greeuously (trow you) did they offend dailie, and almost hourly hys diuine Maiestie ? and howe graciously did his vnspeakable clementie remit and pardon their manifold and innumerable sinnes and trespasses doone against him ? The whole

The infinite Scripture (in truth) seemeth nothing sinnes of the else, but a perpetuall narration of Iewish people, & theyr infinite pardons receiued from God. Gods incredible patience and infinite mercies towardes them. And if I would speak of particular persons among thē, which he receiued to hys fauour after great and manifolde offences committed : there would be no end of that recitall.

Let Manasses that most impious and wicked King be an example for all ; of whose enormous life and wicked actes, whole pages are reple-

The example of Manasses. filled, both in the booke of Kings and Chronicles : and yet afterwards notwithstanding, the same man falling into misery & calamitie among the Babylonians, (a fortunate schooler often-

4 Reg. 22.

2 Chrono 33.

Dyspaire of Gods mercy.

oftentimes for Princes, who in theyr prosperitic are vizont to contemne God,) hee beganne to be sorrowfull for his former lyfe and actions , and became repentant (as the Scripture sayth,) in the sight of God for the same. Whereat his diuine & incomprehensible mercy was so much moued presently as hee receiuued him to fauour, and brought him back from hys prylon and fetters , to hys kingdome and imperiall throne of maiestie.

The example also of the Ninevites is verie notable and singuler in thys behalfe, against whom almighty God hauing decreed a sentence of death, to be executed within a certaine time : hee commananded Ionas the Prophet to go & denounce that sentence vnto them. But Ionas vwell knowing the nature and disposition of God towrdes mercie; fore-sawe (as afterward hee signifieth) that if hee shoulde goe and beare that embassage vnto them , and they therevpon make change of theyr liues, his Maiestie would presently pardon them, and so he should be taken for a false and lying Prophet. For auoyding which inconuenience, he chose

The exam-
ple of the
Ninevites

*Ionas, 1,3,3
3, 4.*

Dispaire of Gods mercy.

gather to flee away by sea to the citie of Tharsis, and there to hide him selfe. But Almighty G O D rayled a tempest in that iourney, and disposed in such sort, as Ionas was cast into the sea, and there received & devoured by a Whale; from whose belly hee was commaunded afterwardes to repayre to Niniuie, & to doe his former message, which hee performed. And the tennour of his message was, that within fortie dayes that huge Cittie of Niniuie shoule be destroyed. Which he having denounced vnto them, the sequell fell out as Ionas before had suspected. For the Niniuites belieuing the message, and betaking themselves to repentence, God forgave them presently, wherat Ionas was exceedinglie greeued and offended, and complained sweetly to god of this strange dealing heerein, demaunding why hee had inforced him to come and preach destruction vnto them, knowing before hand that hee would pardon them. But his mercifull Lorde aunswered him fully to thy^s poynt, by a certaine accident that fell out, whereto Ionas was not able to reply one word.

For

Dispaire of Gods mercy.

For so it chaunced, that Ionas sitting without the walles of the Cittie Niniue, vnder an Iuie bush, that in one night by Gods appoynement was sprung vp to couer him from the Sunne : the same Iuie by Gods ordinance was perrished vpon the ludeaine, & was consumed by a worme, Consider leauing the poore Prophet destitute this speech of that consolation of shadow which of Almighty he receaued by it. Where-with hee God.

beeing not a little disquieted and affested, God said vnto him: thou Ionas art sorrowfull, and much grieved for losse of thine Iuie tree, which notwithstanding thou diddest not plant or make to grow, nor tookest any labour at all about it. But the same grewe vp in one night, and in one night it perrished agayne. And shall not I then be carefull to pardon my great Citty of Niniue, wherein there be aboue an hundred & twentie thousand innocent people, which cannot distinguish betwene their right hand and their left? This was the aunswere of Almighty God to Ionas, for defence of his singuler inclination to mercy, in respect that the Niniuites were his owne creatures, his owne workmanship, and the la-

Ionas, 4.

Dispaire of Gods mercy.

bours of his owne hands, as all other people also are. Of which kinde of reason and consideration, there haue been diuers things sayd and declared
* In the first * before, for manifestations of Gods part of this infinite mercy. And all this that booke.

Examples of
mercy in the
new Testa-
ment.

thereto hath been spoken, is of things onely done in time of the old Testa-
ment, before the appearance of christ our Sauour in the flesh. But now if wee looke into the time of grace, when God incarnate came himselfe in person to shewe the riches of his endlesse mercy vnto mortall men vpon earth : wee shall see more ex-
amples without comparison, of his exceeding clemency. For that now, our Creator and sheepeheard, ouer-
come (as it were) with extreame compasione, came downe into the vale of our misery, with resolution, not onely to offer pardon and for-
giuenes to all his sheepe that were a-
stray and would returne : but also to follow and seeke them out : and be-
ing found, to lay them on his owne shoulders, and so to bring them back vnto the folde againe, and there to giue his life and blood for their de-
fence against the wolfe.

O sweete Lord, what greater loue
can

Dissaire of Gods mercy.

can bee imagined then thys ? vwhat *John, 10, 13.*
more pregnant signification of inflamed cherity, can mans cogitation conceaue or apprehend ? is it meruaile nowe if hee which descended vnto vs with his hart, and with these bowels of burning affection, did set open the gates of all his treasures, fauours, and graces vnto vs ? Is it meruaile if the Apostle S. Paule doe say *Rom. 5.*
of thys time *Superabundauit grata,*
that grace did ouer abound ? and yet further in another place, that Christ beeing very God, did in a certayne sort, impoverish and empty hymselfe, with the most wonderfull effusion of mercies, and hauocke of Heauen, which at this time, and euer since he hath made.

Philip. 2.

Heere-hence is proceeded, that all his delight and pleasure vpon earth, was to conuerse with sinners, and to giue them comfort, courage, & conderfull confidence in him. Which hee did so mencie of manifestly in sight of all the worlde, Iesus our as he became very scandalous & of- sensiuethereby to the Scribes & Pharisies, and other principall Rulers among the Iewish Nation. Heere- hence also did proceede those bys most meruaillous speeches & strange

Disspaire of God's mercy.

In uitations of wicked men vnto him,
as for example at one time among
other, when he cried out in publique,

Math. II.

*Come vnto mee all ye that doe labour,
and be heavy loaden, and I will refresh
you.* And at another time going in-
to the Temple of Ierusalem vpon a
high feastiuall day, when all the peo-
ple were gathered together, he stood
vp in the midst of them all, and brake
forth into this vehement in uitation,
with a loud voyce, as S. John Euan-
gelist recordeth: *If any man among
you be thirstie, let him come vnto mee
and he shall drinke.* Heereby it came
to passe, that his diuine Maiestic was
termed commonly, *Publicanorum
et peccatorum amicus*, the friend and
familiar of wicked publicans and sin-
ners. And heereof finally it did pro-
ceede, that he receaued all, embraced
all, and forgaue all that repaired vnto
him, were they Scribes, Pharisis,
Souldiours, Publicans, Vlurers, Har-
lots, Theeues, Persecutors, or what-
soeuer most greeuous offenders be-
sides; vvhervof particular examples
in each kinde might bee alledged,
assuring vs furthermore, that after
his resurrection, and blessed ascenti-
on to the right hand of hys Father,

John, 7.

Math. III.

he

Dissaire of Gods mercy.

he would be more bountifull yet in
this manner of proceeding, and draw
all men vnto him: being at one time
both our Judge and Aduocate, our
King and Mediatour, our God and
Redeemer, our Father and Brother,
our Priest and Sacrifice, and hee that
both pleadeth and determineth our
cause together.

John, 12.

What then should not we hope at
this time (deere Christian brother) at
the hands of this our Lord and Mai-
ster, which hath left vnto vs such
words, such deedes, such assured cui-
dence of his infallible loue & aboun-
dant mercies towards vs? why should
not his dealings with other men be-
fore vs, giue vs hart and courage to
trust assuredly in him, for the time
present and to come? Why should
not his former most infinite mercies,
be vnto vs odiferous alluring sa-
uours and oyntments, to make vs as
the Spouse did in the Canticles, fol-
low and runne after him.

Great and
many cau-
ses of assur-
red hope in
Christ.

Cant. 10.

Heare what devout Saint Bernard
doth meditate vpon this passage of
Christes fragrant oyntmentes. O
sweet Iesus (sayth hee) the fresh and
odoriferous smell of the wonderfull *Ber. Ser. 5,*
clemencie, doth allure vs to runne af- *in Causa.*

Dispaire of Gods mercy.

Ver thee, when we heare say, that thou despisest not beggers, nor abhorrest sinners. We know right well ô Lord, that thou diddest not reiect the thiefe that confessed thee, nor the sinfull woman that wept vnto thee, nor the Chananian that humbled her selfe before thee, nor the wicked adulteresse brought vnto thee, nor the toler or trybute gatherer that followed thee, nor the publican that repayred vnto thee, nor the disciple that denied thee, nor Saul that did persecute thee, nor thy tormentors that did naile thy sacred body to the Crosse. O Lord, all these are fragrant smels and sauors of thy most sweet mercy; and at the sent of these thine oyntments, wee doe follow and run after thee. Thus saue S. Bernard.

*The 4. part : the application of all
that hath beene said.*

AND so with this to come to the fourth and last part of this Chapter, and to apply all that hath beene layde of Gods mercy to our present purpose; What man is there lyuing in the world, that reading and beleving these things, can doubt or mi-
strust

Dissaire of Gods mercy.

trust to receiue pardon for their sins?

If God be he that iustifieth, who is able to condemne vs, sayth the holy Ap-

Rom. 8.

stle S. Paule? If God be minded to deliuer vs, who can take vs out of his

hands? If God protest that hee will pardon vs, why shoulde we make any

doubt or question therof at all? Why shoulde we not ioyne rather with that

confident and faithfull seruant of his Saint Paule, who sayth vnto vs, and

to all other sinners liuing, in his Mai-

sters name; *Let vs repaire vnto him Hebr. 10.*

with a true hart in fidelnes of faith, ha-
ving purged our hearts from an euill conscience: let vs bold fast an immone-

S Paules exhortation to confidence.

able confession of our hope, seeing hee is

faulthfull which hath giuen vnto vs his promises, and let vs consider how one of

vs may prouoke another to charity and good workes By which words, the ho-

ly Apostle signifieth, that what sinner so euer shall resolute with himselfe, to

purge his conscience from wickednes for the time to come, and to em-

ploy the rest of his life in charity and good workes, hee may confidently and boldly repayre vnto almighty

God, with most certaine assurance to receaue pardon and remission.

And alas (deere brother) why then
should

Dispaire of Gods mercy.

Should any man dispaire? Wherefore should any man cast away hys owne soule, that God so much desizeth to saue? what a pittifull and lamentable case is it to behold so many Christians in the wvorlde to goe languishing in theyr sinnes, and to giue themselves ouer to all kinde of carelesse and dissolute sensualitie, (which by God himselfe is called desperation) vpon this conceite & wicked cogitation, that nowe they are gone so farre, and so deepeley rooted and habited in this kiade of lyfe, as eyther it is impossible or in vaine for them nowe to thinke of change or amendment? O deere brother, let these men harken to this excellent discourse of holy Saint Chrysostome, which ensueth.

An excellent
discourse &
exhortation
of S. Christo.
hom. 2, in
Psalm, 50.

If thou be a wicked man, (sayth hee) thinke vpon the Publican. If thou be vncleane of lyfe, consider the harlot. If thou be a murtherer, remember the theefe. If thou be a sweare, call to minde the blasphemter. Cast thine eyes vpon Saule and Paule, first a persecutor, and then a Preacher; first a violent robber, afterward a good steward and dispenser. First chaffe, afterwarde corne:

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first a wolfe, afterward a sheepheard,
first lead, afterward gold; first a Py-
rat, afterwards a good Pylot: first a
dispenser, afterward a gatherer toge-
ther: first a breaker downe of Gods
Vineyard, afterward a planter: first
a destroyer, afterward a builder.
Thou hast scene manifolde wicked-
nesse, but nowe behold vnspeake-
ble mercy. Thou hast heard the
pride of the seruaunt, consider nowe
the loue and clemency of the Mai-
ster. I will not thou say to me, I am
a blasphemer, I haue been a persecu-
tor, I haue led an vncleane and ab-
homynable life, and therfore I doubt
least I shall not bee pardoned. Say
not so vnto mee, for heere thou hast
examples to the contrary, in euery of
these and many other sinnes. Thou
mayst safely flye to what Port thou
list, and that eyther in the olde or
newe Testament. For in the olde,
thou hast Dauid, in the newe thou
haft Paule. I will not haue thee ther-
fore alledge excuses vnto me, for co-
uering thyne ovvne covardnesse.
Hast thou sinned, repent: hast thou
sinned a thousand tymes, repent a
thousand times vnfaynedlie. This is
the onely oyngement that may bee
powred

Dissaire of Gods mercy.

poured into an afflicted conscience,
the torment wherof I do well know.

**The speech
of the deuill
to a soule
loden with
sinne.**

For the deuill standeth by, whetting
his sword of desperation, and saying
vnto thee; Thou hast liued wicked-
ly all thy youth, and thy former daies
thou hast mispent, thou hast haunted
playes, and spectacles with thy com-
panions, and followed after loose and
lasciuious women ; thou hast taken
other mens goods frō them wrong-
fully : thou haist beene couetous,
dissolute, and effeminate: thou haist
forworne thy selfe, thou haist blas-
phemed, & committed many other
heynous and wicked crymes, and
therfore what hope canſt thou haue
of ſaluation ? Truly none at all.
Thou art a meere cast-away, & canſt
not nowe goe backe , and therefore
my counſale is, that nowe thou ſe
the pleasures & commodities of this
worlde, and paſſe ouer thy time in
mirth of hart, without cogitation of
other affaires.

These are the words of the deuill
S. Chriſo- (louing brother) these are the coun-
ſtoms coun- ſailes, and perſwasions of our enemie.
ſaile againſt But mine are contrary. If thou haue
the deuils fallen, thou maift riſe againe. If thou
temptation. haue beeue a loſt companion, yet
thou

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thou mayst be saued . If thou haue committed fornication and adultery in times past, thou mayst be continent for the time to come. If thou haue haunted playes & games, thou mayest draw backe thy foote from hence-forth. If thou haue delighted in lewde and euill company, thou mayst heareafter acquaint thy selfe with good. This onely is necessary, that thou begin thy conuersion out of hand, & that thou repent, and take in hand to reforme thy selfe though it be at the first but a little.

Let thine eyes begin but to shed foorth one teare, enter into thy conscience, consider thy selfe but indifferently , examine thine actions and what they deserue : lay before thy face the day of iudgement with the torments of hell on the one side, and the ioyes of heauen on the other. Repent, confess, amend thy life, seeke a medicine for thy wound out of hand while thou art in thys lyfe, in what state or condition so euer thou be. Yea, if thou be vpon thy death-bed, and ready to breathe out thy soule and sprit, feare not to repent, for that Gods mercy is not restrained by the shorthenes of tyme , Which I spake

No time
too late to
repent.

Dispaire of Gods mercy.

speake vnto you (my dere brethren) not to make you heereby the more negligent, but onely to stirre you vp to the confidence of Gods mercy, & thereby to auoyde the most dangerous gulfe of desperation. Hetherto are the words of this holy and learned Father.

In which long and large discourse of hys, we are to note, that (together with most excellent encouragement which hee gyueth to all sinners, to what state and condition soever they be, in all times and seasons to trus in Gods mercy, and never to despaire) he giueth also an wholesome admonishment, that we should not by thys confidence become more negligent in reforming our lyues, but rather doe it out of hand, without all delay or procrastination. Where-

An exhortation and admonition of Saint Augustine in lyke exhortation agaynst dispaire, dooth endeuour most vehemently to stirre vs vp, in these words. Let no man after a hundred sinnes, nor after a thousand despaire of Gods mercy, but yet so let him not despaire, as hee seeke presently without all stay, to reconcile himselfe to God by amendment of life;

Ser. 58, de temp.

Dissaire of Gods mercy.

life; least perhaps, after that by custome he hath gotten a habite of sin, hee be not able to deliuver himselfe from the snares of the deuill, albeit he would.

And in the very same Sermon hee discourseth yet further of the same matter, in manner following. Not euery man that hath sinned, but hee that persevereth in sin, is hatefull and abominable in the sight of G O D. For that no man must distrust of Gods mercy towardes him that will amend and leauue his sinnes. For that God himselfe as a most sweete comforter, hath said by his Prophet. *That the impetrie of a wicked man shall not hurt him, at what time so ever he shall returne from the same.* But yet this great mercy of the Lord, is then only profitable vnto vs, if we delay not our conuersion, nor doe multiply sinnes vpon sins. Which I will declare vnto you by the example of wounds and ruptures of our body, by which the infirmities also of our minde & soule may be conceaued.

Ezec. II. 13.

Thus then we see, if a mans foote, A similitude legge, or arme be broken, with how of the body great paine the same is restored to to expresse his accustomed strength. But if any the infir-

mem-

Dispaire of God· mercy.

of the soule member of our body should be bro-
by multipli- ken twice or thrice, or more often, in
ing sinne. one and the selfe same place: your
charitie can imagine, howe hard a
thing it were for that part to recouer
her perfect health againe. So fareth
it (deere bretheren) in the woundes
and ruptures of our soule. If a man
doe commit sinne once or twice, and
doe vnfainedly without dissimulati-
on, make his refuge to the medicine
of repentance, hee doth out of hand
obtaine health againe, and that som-
times without any skarre or blemish
of the disease past. But if he begin to
adde sins vpon sins in such sort, that
the woundes of his soule doe rather
putrifie within him, by covering and
defending them, then heale by re-
pentance and confession, it is to be
feared, least that heauie speech of
the Apostle be fulfilled in him, to
whom he saith; *Dost thou not know,*
that the benignity of G O D is vsed to
bring thee to repentance? but thou ly-
thy obdurate & irrepentant hart, doest
heape to thy selfe wrath, in the day of
vengeance, and of the revelation of
Gods iust judgement. Thus far Saint
Augustine.

Rom. 2.

But nowe (deere Christian bro-
ther)

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ther) what can be spoken more effectually ; eyther to crete vs to hope and confidence in Gods mercy, or to terrifie vs from presumption in delaying our amendment, then heere hath been vttered by these noble pillars and Fathers of Christes Church, and most excellent instruments and temples of his holy Spyrit ? The divine wisedom of almighty God, in a certaine place, saith ; That the words of wise men, ought to be spurrs vnto vs, and as it were nayles, driuen into the depth of our hearts , meaning thereby that we should be stirred vp, and most vehemently moued when wee heare such wise men as the holy Ghost there meaneth (which indeede are onely they that haue the knowledge and true feare of God,) make such exhortations vnto vs, and giue vs such wholsom admonishments, as these godly Fathers in this great af faire haue done. And how is it then (deete brother) that we are nothing stirred vp thereby , nothing quickned, nothing awaked ? Well, I will conclude thys whole Chapter and treatise, with another exhortation and admonishment of Saint Augustine, for that besides the graue authority

of

Good mens
words, oft to
mooue vs
greatly.
Eccle. 12.

Dispaire of Gods mercy.

of the man, (which ought to moue vs much.) I thinke nothing can bee spoken more excellently, or more agreeing to our peculier purpose. Thus then he sayth. Almighty God dooth neuer despise the repentance of any man, if it be offered vnto him sincerely and simply ; nay hee accepteth the same most willingly, embraceth the penitent , and endeuoureth to reduce him to hys former state, wherein he was before hee fell. And that which is yet more : if a man be not able to fulfill the whole order of his satisfaction , yet dooth not God refuse the least ~~repentance~~ that is, though it be done in neuer so short a space. Neyther doth hee suffer the reward to perish of any little conuersion . And this doth the Prophet Eslay seeme to me to signific, when he saith in Gods person to the people of Israel ; I haue contristid thee a little for thy sinnes, I haue striken thee and turned my face from thee, thou hast been sad and hast walked in sorrow, & I haue comforted thee again. These examples then of repentance (deere brethren) wee hauing before our eyes, let vs not perseuere in wickednes, nor dispaire of reconciliati-

Essay, §8.

on,

Dispaire of Gods mercy.

on, but rather let vs say with a confident hart, we wil turne home to our Father, and present our selues vnto our God, for truly (my brethren) he will never turne away from the man that turneth vnto him. Himselfe hath sayd, that he is a God which draweth neere vnto vs, were it not that our sinnes doe make a seperation betwixt him and vs. Let vs take away then the seperation and obstacle, and so nothing shall let our coniunction with him, which he greatly desirereth. For to this end did he create vs, that hee might bestowe vpon vs eternall blisse in the kingdom of heauen. He did not make vs for hell, but he made his kingdome for vs, and hell for the deuill. So hee sayth in the Gospell. *Come ye blessed of my Father, enjoy the kingdom prepared for you, from the beginning of the world. And to the damned, Depart from me, ye accursed, into everlasting fire, which is prepared for the deuill and his angels.*

Essay, 59.

Hell not
made for
man.

Math. 25.

If then hell fire was prepared for the deuill, and the kingdome of heauen for man, from the beginning of the world, it remaineth, onely, that we prouide, not to loose our inheritance by persisting in sin. So long as

we

In this lyfe
Repentance
is availeable
but not af-
fect.

Dispaine of Gluttony.
we are in this life how many orgies
so euer our sinnes may be, it is pos-
sible to wash them away by true and
vnsainted repentance, but when we
shall once depart from this world al-
beit then we do repente, (as no doubt)
but we shall from the bottom of our
harts,) yet shall it availe vs nothing.
And albeit our teeth doe gnash, our
mouth cry out, our eyes gush forth
in teares, and our harts lament with
innumerable complaynts and suppli-
cations, yet shall no man heare vs, no
man assist vs, nor so much as with the
tip of his finger giue vnto vs a drop
of water to coole our tongue amidst
hertorments, but wee shall receau
that lamentable aunswere which the
rich glutton receaued at the mou-
th of Abraham, *There is betweene vs and*
you a great distance, so that none may
pass from vs to you, nor from you to vs.
Hethereto lasteth S. Augustines ex-
hortation. And heere-with all thin-
k it good to conclude this Treatise.

FINIS.

The end of the second and last
Booke, tending to Re-
solution.